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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

THE ORDINATION. No. 2.

APOSTOLICAL PRACTICE. THE APOSTLES' CREED.

The commission given by the Lord Jesus was concise and explicit. He said to his apostles; 'Go ye and teach all nations, baptizing them into the name of the Father, Son and Holy Spirit.' They were, first, *to make disciples and then to baptize them.* And it is obvious that *their practice* was in accordance with this direction of their Divine Master. We have many examples in the history penned by one of the Evangelists. There is the example of Philip, in the case of the Ethiopian; that of Peter, in the case of Cornelius; that of Paul and Barnabas, in the cases of the Jailer and of Lydia, at Philippi; and the example of all the apostles on the day of Pentecost.

Philip, having preached Christ to the Ethiopian, and the latter having cordially received the doctrine, requested baptism. It was immediately administered. Instead of confessing *in the words of a standard-formulary,* the man made, *extempore,* from the fulness of his heart, *his own* creed and confession; '*I believe that Jesus Christ is the Son of God.*' And the case of Cornelius was not materially different. The man, and others in his house, gave evidence of being disciples of Christ; and on the ground of this, the apostle baptized them. Manifestly, there was not, on his occasion, any formal confessing and covenanting; no constituting of a particular church, nor admission into one. Neither was there at Philippi, when Lydia and the Jailer received the waters of Christian baptism. On that great occasion, the day of Pentecost, the birth-day of the Christian church, when the apostles were endowed with power from on high, and three thousand souls were added to them, what were the facts, relative to the point under consideration? Did Peter and his brethren propose a creed and a covenant to those who, by means of his sermon, had been convinced and made converts? Not at all. Three thousand persons gave evidence of having become hopeful disciples of Jesus, and were admitted to baptism. Here were all the apostles. The first movements, in the line of ecclesiastical operations, were now taking place. Every thing was favorable to the making of *a right beginning,* and the taking of a regular course. But we find no creed, no covenant, no organization of a particular church. And had such things been then attended to, how can it *have been,* that they should be kept so much concealed and in the dark?

When an apostle or an evangelist of those days found a person or persons, who gave evidence of believing in Christ Jesus, as the Son of God, and professed, in the language dictated by their own hearts, the intention of living as his followers as and asked for baptism, there can be no reasonable doubt respecting the practice pursued in relation to them. They were not deferred until they should make a public profession of religion, by being admitted, through the medium of a confession and covenant, into the body of a particular church. Of course, does it not follow, that such usages are not mentioned by the example of the apostles? That they stand wholly on human authority? The authority of uninspired and fallible men?

In regard to the ordinance of the Lord's Supper, we find that our Savior gave this injunction; '*Do this in remembrance of me?* The command is a general one, and, evidently, applies to all his disciples. It may be viewed in the light of being both a privilege and a duty. One bound by it, *as a command,* as much as another; and one entitled to it, *as a privilege,* as much as another. And to whom, does it appear, that the apostles administered the ordinance of *the breaking of bread?* Was it not evidently to all those who, by means of their own voluntary, unprescribed confession, had received baptism, and thus become regular disciples of Jesus, the Savior? There can be no reasonable doubt of it. This opinion perfectly accords with all the accounts, relative to their transactions, recorded in sacred history. But a contrary opinion, and one formed after the model of the practice in our modern Orthodox churches, would be discrepant and irreconcilable.

I am told however, that the apostles had a creed, which is still extant, bearing their name, and making a part of the Catholic and Episcopalian Prayer-Book. It is true, there is now in existence and in use, a very ancient document, called *the Apostles' Creed.* This creed, however, was not made by the apostles. It seems to have grown up gradually, as circumstances suggested occasion, during the first three or four centuries. It commenced, perhaps, with but one article; a confession of Jesus Christ similar to that made by the Ethiopian. So this, afterwards, was prefixed a profession of belief in *God*; then followed that which acknowledges the Holy Ghost. Then those which describe the character of the Savior. Those which recognise the Holy Catholic Church, the Communion of Saints, &c. were not added until the third or fourth or fifth century. You may consult the writings of Justin Martyr, of the second century, and those of Tertullian and Origen of the third century; and they are the earliest Christian writers whose works cast any light on this subject. By comparing them together, in conjunction with the first Christian historian, Eusebius, the thoughts, above suggested, will, probably, be confirmed. It will be put beyond a reasonable doubt, that the creed, called The Apostles', was not composed by them.

Another point, also, will be made evident; that the creed-making power, in those early times, was assumed, and made use of, comparatively, *with a sparing hand.* That, called the Apostles' creed, is but a dwarf production, when set, side by side, with one of our modern confessions. It is so general and meagre, that it would not satisfy the most moderate of our Orthodox brethren. It contains neither the Orthodox doctrine of the Trinity; nor of the Divine Incarnation; nor of the fullness of the expiatory sacrifice made by the death of Christ. These doctrines, in their present import, were not then understood.

We fail, therefore, utterly, in our search for *the Scriptural and Divine authority* for the use of confessions and covenants, as tests of doctrine, and conditions of admittance to a participation of Christian ordinances. Of these, the Savior, himself, enjoined the observance. But you, who make use of creeds, composed by uninspired and fallible men, undertake to say, that his professed disciples shall not enjoy that privilege, unless, as the terms of it, they assent to a covenant and confession, composed in 'words which man's wisdom has devised.' And is not the one at issue with the other? Are not the commands of the Savior counteracted? and the privileges of his disciples violated? Suppose, now, the case of an applicant to your minister and church. He says; 'I believe in the Divine mission of Jesus Christ. I receive his law as the rule of my life, and his doctrine, as the ground of my hope of salvation. I have been baptized into his name, and I recognize the vows, involved in that holy ordinance. May I come to the table of the Holy Communion?' You cannot be admitted, unless you solemnly consent to our articles of confession and covenant! 'But your articles contain doctrines which I do not find in the Bible; and which are irreconcilably repugnant to those which I *do* find there. I am willing to assent to any confession that shall be composed of expressions taken from Scripture. The Bible is my creed. I assent to that in any form which you require. May I come?' You cannot.

Question. On what authority is this person refused? Is it *Divine* or *human*? If the latter, where is the justice, and what the responsibility, of it? S. F.

REMARKABLE CONVERSION.—The sudden conversion of four hundred Tyroleans of the Zillerthal from the Catholic to the Reformed faith, has been brought about, it is said, in the following manner: A traveller in the Tyrol left with his host a copy of the Bible, which passed from hand to hand—at first from motives of curiosity, but afterwards for the purpose of daily reading. The result was, that no fewer than 400 persons renounced the Catholic and adopted the Protestant faith. The Government of Vienna sought to constrain them either to renounce their newly adopted faith, or to emigrate into Transylvania, the only province of the empire where the existence of seceding sects is allowed. The Tyroleans, however, protested against a compulsory emigration, and implored the protection of the king of Prussia. It is in consequence of this appeal that M. Strauss has been sent from the Court of Prussia on a mission to Vienna to negociate an arrangement of this matter.

A RELIGIOUS ANECDOTE—THE RENEWED MISSION.

Extracted from Elijah the Tishbite. By F. W. Krummacher, D.D., of Elberfield, in Prussia. Translated from the German.

'There was, some years ago, not far from this place, a very gifted preacher, who for several years preached, with great earnestness and success, the doctrine of the cross; but who, on that very account, was violently opposed. One of his opponents, a well-informed person, who had for a long time absented himself from the church, thought, one Sunday morning, that he would go and hear the gloomy man once more, to see whether his preaching might be more tolerable to him than it had been heretofore. He went; and that morning the preacher was speaking of the narrow way, which he did not make either narrower or broader than the word of God describes it. 'A new creature in Christ, or eternal condemnation,' was the theme of his discourse; and he spoke with power, and not as a mere learned reasoner. During the sermon, the question forced itself upon this hearer's conscience, 'How is it with myself? Does this man declare the real truth? If he does, what must inevitably follow from it?' This thought took such a hold upon him, that he could not get rid of it, amidst any of his engagements or amusements. But it became from day to day more and more troublesome; more and more penetrating; and threatened to embitter every joy of his life; so that at last he thought he would go to the preacher himself, and ask him, upon his conscience, if he were convinced of the truth of that which he had lately preached. He fulfilled his intention, and went to the preacher. 'Sir,' said he to him, with great earnestness 'I was one of your hearers when you spoke, a short time since, of the only way of salvation. I confess to you, that you have disturbed my peace of mind, and I cannot refrain from asking you solemnly before God, and upon your conscience, if you can prove what you asserted, or whether it was an unfounded alarm?' The preacher, not a little surprised at this address, replied, with convincing certainty, that he had spoken the word of God, and consequently, infallible truth. 'What then is to become of us?' replied the visitor. His last word, us, startled the preacher; but he rallied his thoughts, and began to explain the plan of salvation to the inquirer, and to exhort him to repent and believe. But the latter, as though he had not heard one syllable of what the preacher said, interrupted him in the midst of it, and repeated, with increasing emotion, the anxious exclamation, 'If it be truth, sir, I beseech you, what are we to do?' Terrified, the preacher staggers back. 'We,' thinks he, 'what means this we?' and, endeavoring to stifle his inward uneasiness and embarrassment, he resumed his exhortations and advice. Tears came into the eyes of the visitor; he smote his hands together like one in despair, and exclaimed, in an accent which might have touched a heart of stone, 'Sir, if it be truth, we are lost and undone!' The preacher stood pale, trembling, and speechless. Then overwhelmed with astonishment, with downcast eyes, and convulsive sobbings, he exclaimed, 'Friend, down on your knees, let us pray and cry for mercy!' They knelt down and prayed, and shortly afterwards the visitor took his leave. The preacher shut himself up in his closet. Next Sunday, word was sent that the minister was unwell, and could not appear. The same thing happened the Sunday following. On the third Sunday the preacher made his appearance before his congregation, worn with his inward conflict, and pale, but his eyes beaming with joy; and commencing his discourse with the surprising and affecting declaration, that he had now, for the first time, passed through the strait gait. You will ask what had occurred to him in his chamber during the interval which had elapsed. A storm passed over before him—but the Lord was not in the storm; an earthquake—but the Lord was not in the earthquake; a fire—but the Lord was not in the fire. Then came a still small voice; on which the man enveloped his face in his mantle, and from that time knew what was the gospel, and what was grace.'

THE POOR SUNDAY SCHOOL BOY.

Little John was walking in the fields with his father one day, and, as they went along, John thought the stories which his father told him very interesting. Not a tree, a horse, a dog, but had some story connected with it.

Presently they overtook a poor German boy, who had been picking up chips. He had a basket full on his head, and, though it seemed quite heavy, he ran on as if very happy.

'Father,' said John, 'can you tell me a story about a little boy like that?' 'Perhaps I can, my son, but suppose we follow him, and it may be that he will tell us one himself.'

They followed the boy into a small one story house, with only one room, just large enough to contain a bed, a stove, two old trunks, a chair, and a few plates and cups, on a shelf in one corner. John thought they must be very poor, and so they were. An old, pale looking man, and two smaller children than the boy who went in with them, were busy picking hair. The old man was lame, and coughed very hard. Near him on the bed lay a large old German Bible, which he could read while he worked. The little boy who brought in the chips was the speaker for the whole family—the others could not talk English. He told John's father that they came from Germany, and had been in this country two years. His mother died a year ago. They paid four shillings a week rent for the house. They picked nine pounds of hair a day, and were paid two cents a pound. This made them nine shillings a week. This was all they had to live on, and yet they looked happy and contented. The two oldest children went to Sunday School. One thing only seemed to trouble them,—the father was too lame to walk out.

John's father asked them if they could not earn more money by working on Sundays, instead of going to school. The little fellow looked up with surprise to hear such a question, but answered very humbly, 'No, sir, we would rather have nothing at all, than work on the Sabbath and break God's command to "remember the Sabbath day, and keep it holy."'

On their way home, John said, 'Father, I think I shall not be so backward about going to school next Sabbath, and I hope you will send them some food.—*Ch. Intelligencer.*

PROTESTANT CHURCHES IN ROME.

There are two places in Rome for Protestant worship. One is the English Chapel, which is just without the walls of the city, and near to Porta del Popolo. It is a convenient chapel, fitted up in the upper part of a house, and will hold about 300 or 400 persons. Preaching is here kept up twice on the Sabbath, during about eight months in the year, by a minister of the Episcopal church. At present the Rev. Mr. H. officiates in this chapel, and the congregation is considerable; for there is always a large English population in this city, during the winter months. It was refreshing to me to hear again in this foreign land, the beautiful service of the Episcopal church, though I am not a member of that church.

Attended, once, the German service, at the chapel of the Prussian minister, Chevalier Bunsen. I was delighted to hear an excellent sermon from a devoted young German minister, who officiates as the chaplain of the embassy. The chapel is hard by the house of the Prussian minister, on the Capitoline hill. Indeed it stands near to the Tarpeian rock, from whence state offenders were sometimes hurled headlong for their crimes. It will hold about 100 persons, and is fitted up in a very comfortable manner. It is exceedingly creditable to the Prussian government that it appoints such excellent men, as ambassadors, as it has in Italy, and gives them Evangelical chaplains. In this respect, as well as in many others, Prussia sets an example to all other Protestant countries, which it is wished that they might be induced to follow.—*N. Y. Spectator.*

RIGHTS OF PEWHOLDERS.

An action was tried in the Supreme Court in this town, which may be of some importance to parishes and religious Societies. The holder of a pew in the meeting house in Boylston, brought an action against the parish, to recover damages which he had sustained by the acts of the parish in abandoning the meeting house and going away and building and occupying another. The Court stated the law to be, that the parish had an absolute right to the meeting house and the land on which it may stand, and may alter, destroy or dispose of it as they please, by idemnifying pew holders, for whatever loss they sustain; and that the pew holders have a qualified right in their pews. They cannot divert then to other purposes than those for which they were constructed; but for those purposes the property is in them so long as the house continues to be of any value as a meeting house. When from age or fault in the original construction, it can no longer be used as designed, the pewholder's right ceases, and is of no value.

But if the parish choose from consideration of convenience, or taste, or other motives, to abandon the house, before it ceases to be valuable, then they must idemnify the pewholders for whatever damage they sustain by the abandonment. In this case it appeared that when the parish voted to build a new house, the one they then occupied had been in existence but about forty years, that it was constructed of the best materials, and in the faithful manner in which all the churches of those times were erected; but that it had sustained some injury by the settling of the foundation at one corner. Competent architects who had examined the house, pronounced it to be worth about $500, to be torn down and removed; or twice that sum, with some slight repairs, to remain in for the uses of public worship. The jury found a verdict for the plaintiff, and assessed damages in the sum of ten dollars.—*Worcester Palladium.*

FALSE COURAGE.—'See how hard that boy dares strike that pitcher against that post,' said a mischievous boy to an associate. The boy who stood ticking a pitcher softly against a post, regarding this as an appeal to his courage, at once began to strike a little harder and a little harder, till, by and by, the pitcher is dashed into a thousand pieces. Now the poor fellow's courage forsook him in a moment. His fault and anticipated punishment flashed upon his mind, and he gave himself up to bitter weepings.

When will boys learn that true courage, is, *not to be afraid to do what is right,* or, *to refuse to do what is wrong.* Suppose a wicked youth dares to blaspheme the name of your Maker; must you utter an oath to show that you are a boy of courage? Utter that oath, and you are a coward.—What! afraid to refuse to do a thing which you know to be wrong! Another wicked youth says to you, 'O George, before I would have it known that I was serious, and be seen going regularly to meeting! O George!' And you are so afraid of the sneers of that vile youth, that you had rather give up the salvation of your soul, than incur those sneers! Then never talk again of courage. Proclaim it to the world that you are a coward. —*Sabbath School Visiter.*

For the Register and Observer.

THE DECISION.

In the report of the doings of the General Association of Massachusetts, for 1836, we had the following notice; '*It is, now too late in the day to agitate that question: We have, years ago, decided that Unitarians* ARE NOT CHRISTIANS.' So then, the decree has gone forth: The sentence has been made up and uttered. And, from its very nature, it must have proceeded from the high seat of judgment; from the lofty eminence of authority and prerogative. Where the word of a king is, there is power! In these last days, therefore, we are not left destitute of a sublime spiritual jurisdiction. There was once a ghostly court at Rome; which made some pretensions in this way; a Pope and his Cardinals, who decided what was true in doctrine; canonical in practice; correct in duties, and some other things; but we have yet to learn that they ever decided, that a numerous class of enlightened believers in the Divine Mission of Jesus Christ, were not Christians.

Our Orthodox brethren, however, are not popes or cardinals, but enlightened and reasonable men, and they will bear to be inquired of, and reasoned with, on this subject. And we will invite their attention to a few points of consideration.

1. Have they had a special revelation from God instructing them to make this decision? If so, they ought, of course, to inform us how it was made and of the person or persons to whom. For otherwise many will think and say, that the authors of the decision have overstepped the limits of human prerogative, and uttered what they could not know. Now, as our brethren are enlightened and reasonable men, we will anticipate their answer; their ready and unequivocal disclaimer. We hear them declare; 'we make no claim to have a special revelation from God.' We, therefore, proceed to inquire;

2. If they have any means of deciding the question except from the pages of the Holy Bible? And for the same reason as that above stated, we again anticipate their response in the negative. They profess to have no instructions; no authority, except from the ancient and written revelations of Heaven. Then,

3. We inquire if they profess to be endowed with any peculiar sense for understanding the meaning of the Holy Scriptures? Whether the true import of these writings is not to be apprehended and gathered by the human intellect, candidly and carefully exerted, in the same manner as that of all other documents, consisting of artificial and arbitrary characters? And to this inquiry, also, we assume that they will respond in the negative.

It hence appears that our Orthodox brethren have no more advantages for the decision of the question before us, than we have. The facilities are common to them and to us. They, as much as we, admit that the Scriptures were written in order to be understood: That they were composed for the use of common men; to be accepted and interpreted according to the meaning of letters, the import of words and the principles of established practice and common sense. Neither our brethren, nor ourselves, are Hutchinsonians, nor Swedenborgians, nor Mystics of any description. Unless, therefore, the Scriptures decide the question, our brethren have no authority to decide it, against us. And, now, will they point out the sacred passage, or passages, in which such a decision is made? Is it in our Savior's sermon on the mount? Not a sentence in all that long and inimitable discourse, the design of which was to state and to illustrate the great principles of Christianity! And at the close of this discourse, he distinctly stated that those who accepted and obeyed what he had, therein, taught, were Christians and should be saved.

Again, the Great Teacher uttered numerous and admirably instructive parables; that of the penitent Prodigal; that of the Pharisee and Publican; of the Laborers; of the Pounds and Talents; of the Invitation rejected; of the Marriage Feast; of the ten Virigins; of the Sheep and the Goats; and many others. And in not one of these parables, which illustrate all parts of evangelical doctrine and duty, is there one expression; not so much as a hint or intimation, on the ground of which our brethren can rest the authority of their decision. And if Jesus, our Savior, did not teach the doctrine, under contemplation, neither in his sermon, nor in his parables, he, certainly, never did teach it. And if he never taught it, neither could his apostles, for their commission was, to teach others what he had taught them. The apostle John did not teach the doctrine in the beginning of his Gospel, any more than the writer of the book of Proverbs, taught that wisdom was personally God. Neither did he teach it in his first Epistle, any more than he then taught that eternal life is personally God. And all the passages in the writings of the apostle Paul are capable of a construction in perfect harmony with those of Jesus Christ and his apostle John. Our Orthodox brethren, therefore, act without their due authority. They not merely account us dissenters from their faith, but they exclude us from being entitled to the name of Christians; while the point of discrepancy between us and them, is one concerning which the Lord Jesus, himself, was silent during the whole course of his ministry. They are not in the habit of adducing a single proof-text from all his discourses, parables and conversations. And how can it be accounted for that he whose mission into the world was, to bear witness unto the truth, should have omitted that one which lies at the foundation of all. They decide that we are not Christians because we dissent from a doctrine never taught by Christ, himself! They must, upon principles of common belief and practice, admit that we believe concerning Christ, all that we profess to believe; that we believe in his Divine Mission and endowments; believe as much of him as it was required of the Ethiopian by Philip, and of the three thousand converts on the day of Pentecost; and while they were admitted to be christians we are denied. The Pope, himself, with all his exclusiveness admits that we may be Christians. And are those who deny us our Christian name and character free from all responsibilities? Is it their right to judge us so summarily and fatally? Have they keys of the kingdom of heaven, committed to them to be used irresponsibly in this unsparing and damnatory manner? Are they exempted from the binding force of the apostolical injunction; wrong no man; and judge no man? And is it not doing the utmost wrong to their brethren, to cut them off, contrary to their own sincere and constant profession, from the household of faith and the covenant of salvation? I speak as to reasonable men and ask them to make this thing, a subject of some serious consideration.

Hampton-falls.

MISTAKES.—The mistakes of a layman are like the errors of a pocket watch; but when a clergyman errs, it is like the town clock going wrong—it misleads a multitude.

EDUCATION THE BUSINESS OF LIFE.

Extract from a Discourse preached in the Chapel of Harvard University, on the last Sabbath of the Academical year, 16 July, 1837. By Henry Ware Jr.

One of the most distinguished monarchs of whom history gives the record,—one of the few eminent for immortal works in letters as well as vigorous deeds of arms,—when about bequeathing the kingdom to his son, addressed him in these memorable words:—'And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek Him, he will be found of thee; but if thou forsake Him, he will cast thee off forever.' With this charge, the young prince entered on his inheritance. With the same charge should all young men be sent out to the preparation for their own. They are appointed to a kingdom as well as he;—not an earthly, but a heavenly; not over the tribes of Israel, but over their own Souls, over the extended regions of Knowledge, over the wide empire of Truth, over the affluent domains of Virtue, over the boundless realms of Eternity. For such is the promise to the sons of faith, who become heirs of God and joint heirs with Christ. All things are theirs; whether Paul, or Apollos, or Cephas,—the wisdom of the wise, the counsel of the holy, the fellowship of the blest; whether the world, or life, or death, or things present, or things to come; all are theirs;—whatever the compass of nature, or the vicissitudes of time, or the appointments of Providence, or the mysteries of eternity, can offer to the instruction and greatness of a rational and immortal being,—all are theirs, —and they are Christ's, and Christ is God's.

This is the great issue of Human Life. This is the end to which the educating processes of our present existence point forward. A rational immortal can be content with nothing short of this. It is the maturity of his being, regarded in its entire nature and all its faculties, in its boundless obligations of duty and its immortal thirst for happiness. That man is unfaithfully trained, who allows himself to fall short of this; who, for the sake of any temporary end, abridges himself of the grand result, strips himself of the final glory. That result, be it repeated, is only to be secured by a diligent process of self-discipline, maintained through life. He who, without this, casts himself on the current of the world, and becomes engrossed in its exciting action, will find himself inevitably seduced from the highest pursuit. It demands a thoughtful and resolute vigor to assert for the mind and its invisible good, that superiority which they deserve. It is only to be done by expressly kindling up within, and laboriously feeding the fires of the spiritual life. He must make it his business to live the life of the soul, who is not willing to sell himself to the world. He must toil in the self-discipline of holiness and faith, who would accomplish the perfection to which he has been called.

If there be any force in the sentiments advanced, I would commend them especially to the regard of those who are now passing away from this, to another scene of their education. They are still to be, in some sense, the pupils of direct instruction, and still exposed to the fashioning power of circumstance; their experience has been unwisely used, if it have not made them ready to turn all to their benefit. But they are to depend more than ever on their power over themselves; they are to be saved or lost, both in their worldly and eternal interests, chiefly by their fidelity or their neglect in the discipline of their own character.

The work begun is still to be carried on; they have as yet made but the first stage of their everlasting progress. It is to be carried on by the duties and trials of external life, which are the means that God appoints for the discipline of his children, and by the activity and efforts of the spirit within, which are the means by which the soul struggles onward in its forward course. They start on their career with some peculiar advantages, and with coresponding obligations. In the years already devoted by friends and teachers to aid the developement of the mind, and give direction to its powers; in the care taken to implant the love of truth and rectitude; in the incitements and warnings placed before them, when they have been carried into the history of the past, and made to peruse the picture of glorious virtue and shameful crime; in the doctrines of religious faith; in the exhortations of the house of prayer; in the daily admonition, through the morning and evening sacrifice of this place, to remember their accountableness and to cherish the sense of their frailty and their immortality; in all these, there has been laid upon them a weight of privilege and obligation, which may well make them thoughtful. Let them lay them to heart. Let the solemnity of mind to which they give rise, hallow the hours of their departure from these shades.

We look on your departure, young friends, with affectionate and anxious interest. Never again shall we meet you all in these sacred services. The ties which have bound us together so long, in the daily offerings to God and the weekly sympathies of the Sabbath, are now to be severed, to be united again, may we hope,—or must we fear?—in the perfect enjoyment of that eternal Sabbath, in which the toils of earth are to be ended, and the perfected spirit to be blest.

Meantime, for you, and for us, the work of life goes on; may it be to our daily and uninterrupted growth in knowledge and virtue, till we reach the completeness of our moral and spiritual being! We commend you to your labors and trials. We pray for your success and for your happiness. We charge you to be faithful to your trusts. Do not be satisfied with the education you have received, nor live in the midst of infinite knowledge as if you had already attained. Do not propose to yourselves any merely earthly object of pursuit, as if any thing mortal was worthy to content the immortal. Live for usefulness and society. Society is crying out for the aid of perfectly developed men, for the service of minds, well proportioned and well principled. Answer its call. Uphold its institutions. Stand fast for its rights. Plead for its laws. Arm yourselves stoutly against all tyranny of one or of many, against life, or liberty, or right. Do something, do all you can, to be true counsellors to that sovereign power, public opinion, and to save the land from being ruined by the vice of the ignorant, or the knavery of the knowing. Wherever you go, carry the upright front of the true scholar, the frankness and fairness of the true philosopher, the boldness and meekness of the holy apostle, the self-sacrificing devotion of the sainted martyr. Then you shall be the terror of the ill-doing, and stay, for a time at least, the perils of the people.

Last of all, and above all, consecrate yourselves to God. You are not your own; you have no strength of yourselves; consecrate yourselves to God. Work for Him. Ally yourselves to his counsels and his purposes, and secure the cooperation of his will. In the deep life of the spirit, commune with him, and thus nourish yourselves in all goodness. In the affectionate imitation of Jesus Christ, commend yourselves to his blessing, and so find strength and peace. In the hope and prospect of Eternity, toil on, rejoicing and persevering, through good report and evil report, knowing that your witness is in Heaven, your record on high. And then, when the day of life shall be done, its discipline ceased, its preparation ended, then may your ripened spirits pass to the final award of the good and faithful; then you may find, one and all, that you have indeed attained, are at length perfect, and among the glorified immortals of Heaven, are partakers of the prize of the high calling in Christ Jesus.

We part from you at the Altar here; Let us meet you at the Throne hereafter.

PROTESTANT SOCIETY FOR THE SANCTIFICATION OF THE SABBATH AT MONTPELLIER.

Extract from the correspondence of the N. Y. Observer.

The reformed churches of the continent of Europe feel more and more the necessity of a more holy observance of the Lord's day. Several societies have been established for this object in the canton of Vaud, in the grand-duchy of Baden, and in other countries of Germany. I shall perhaps have occasion to speak to you of them more at large. At present, I will confine myself to mentioning the formation of a

society for the sanctification of the Sabbath in France. It was established at Montpellier, a considerable city at the South, by six pastors met in social conference. Its regulations are worthy of mention. They are like those of your Temperance Societies; that is to say, each member engages not to profane the day of rest as you engage not to drink alcoholic liquors. The application of this principle has never before been made, I believe, to societies for the observance of the Sabbath. The following are the rules.

Each member engages:

1. To attend regularly public worship on the Sabbath.
2. To abstain from all labor, except works of absolute necessity or mercy.
3. To refrain from all indulgences which excite the passions and are inconsistent with the moral and religious character of the Sabbath.
4. To establish family worship in his own house on the Sabbath.
5. To use suitable means to make others sanctify the Sabbath day.
6. Any person, after his first communion, can enter the Society, by signing these articles, or promising to comply with them before two witnesses. G. De F.

PROCLAMATION AGAINST VICE &c.

The following is the proclamation which the Queen of England signed among the first acts of her reign, in accordance with established custom.

BY THE QUEEN.

A proclamation for the encouragement of piety and virtue, and for the preventing and punishing of vice, profaneness and immorality.

Victoria R.,

We, most seriously and religiously considering that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honor and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery and immorality, which are so highly displeasing to God, so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof,) have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the Divine vengeance on us and our kingdom: we also humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom kings and queens reign, and on which we entirely rely,) to make our reign happy and prosperous to ourselves and our people, without a religious observance of God's holy laws: to the intent, therefore, that religion, piety and good manners may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our royal proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality, in all persons of whatsoever degree or quality within this our realm, and particularly in such as are employed near our royal person; and that, for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue by marks of our royal favor. And we do expect and require that all persons of honor, or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, being reduced by that means to shame and contempt for their loose and evil actions and behavior, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws probably cannot altogether prevent. And we do hereby strictly enjoin and prohibit all our loving subjects of what degree or quality soever, from playing on the Lord's day, at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever. And we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord's day, on pain of our highest displeasure, and of being proceeded against with the utmost rigor that may be by law. And for the more effectual reforming all such persons, who, by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's day, or other dissolute, immoral or disorderly practices; and that they take care, also, effectually to suppress all public gaming-houses and places, and other lewd and disorderly houses; and to put in execution the statute made in the twenty-ninth year of the reign of the late king Charles the Second, entitled 'An Act for the better observation of the Lord's day, commonly called Sunday;' and also so much of an Act of Parliament made in the ninth year of the reign of the late King William the Third, entitled 'An Act for the more effectual suppression of Blasphemy and Profaneness,' as is now in force; and all other laws now in force for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever, in public or private houses, on the Lord's day; and likewise that they take effectual care to prevent all persons keeping tavern, chocolate houses, coffee houses, or other public houses whatsoever from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses, in the time of Divine service on the Lord's day, as they will answer it to Almighty God, and upon pain of our highest displeasure. And for the more effectual proceeding herein, we do hereby direct and command all our judges of assize and justices of the peace to give strict charges at their respective assizes and sessions, for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid; and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution; and that they do at their respective assizes and quarter sessions of the peace, cause this our royal proclamation to be publicly read in open court immediately before the charge is given. And we do hereby further charge and command every minister in his respective parish church or chapel, to read or cause to be read this our proclamation at least four times in every year, immediately after Divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness. And, to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers, mariners and others who are employed in our service, by sea and land, we do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery and other immoralities, and that by their own good and virtuous lives and conversations, they do set good examples to all such as are under their care and authority; and likewise take care of and inspect the behavior of such as are under them, and punish all those who shall be guilty of any of the offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.

Given at our Court at St. James's, this twenty-first day of June, one thousand eight hundred and thirty-seven. *God save the Queen!*

FOR THE REGISTER AND OBSERVER.

HERDER'S PARABLES.

[Translated from the German.]

FOURTH COLLECTION.

8. *The conqueror of the world.*

In farther India, Alexander, the Great, came to a stream of Paradise. He drank of its quickening water and was refreshed: he washed his face in it and appeared restored to youth; he followed the stream through its far wastes and came to the gates of Paradise. 'Open to me,' said he 'for I am the conqueror of the world, the king of the Earth!' But an answer was uttered him, 'Thou art stained with blood, depart! This is the holy gate, where only the righteous enter!'

'At least,' said the king, 'give me a memorial, that I have been here,' and they handed him, the skull of a dead man.

Unwilling he took it; the skull became so heavy in his hands that he could not carry it: so heavy at last, that all the gold of his conquests, all the treasures of Persia and of India could not balance it.

Disturbed at this, he called a wise man, and inquired what, it signified! 'Thou art the human head,' said the wise man; 'so long as thine eyes stand open, thou canst not be satisfied with Gold and Silver, but look, I will scatter dust upon the skull and cover it with an handful of Earth, and it will become light as any other. He did so, and it was as he said.

And soon the sentence was fulfilled. Alexander went back with his army and died at Babylon. His kingdom was ent asunder, and the conqueror's head lay there like any other skull.

9. *The day before death.*

A wise man said 'Repent a day before thy death.' When is that day, and who knows when he shall die?

A king once invited his ministers to a great feast, but told them not of the hour when the feast was to commence. The wise got themselves ready and put on their ornaments, saying 'Nothing is wanting in the king's house; the feast may be ready and we may be called at any moment.' But the foolish among the servants dispersed and said, 'It will yet be long before we are called; we have time enough to dress and prepare.'

Soon the command came, and those who were ready went to the feast; but the foolish were kept back. They had deprived themselves of the honor.

Solomon said, 'Let thy garments always be white!' If thou wouldst have thy shroud white, prepare thyself, and clothe thyself in it daily. Be wise one day before thy death.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—Much has been said lately among Unitarians respecting missions to the South and West, and it is gratifying to add too, that considerable amount of good has been done during the last year in carrying them into effect. A good spirit has pervaded many of our churches on the subject, and our friends in Plymouth, in particular, deserve much praise for their forwardness in the matter, having recently sent out a Teacher at their own expense. Mr Peabody's tract, if it should have an extensive circulation must do much towards building up a warmer zeal in behalf our brethren in the West, wherever it is read. It is a powerful, manly appeal, and I wish that any Unitarian Christian among us could be put in possession of a copy of it. Mr Sewall's plan too, which was laid before the Unitarian Association in May last, seemed to me to be a wise and feasible one, and it is a source of regret to many that it has not been acted upon before. But it is not probable than any plan as yet proposed, however good it may be, will result in seasonable efforts to plant our churches, or assist in planting them, in but few of the many important places at the West from which the voice of 'come over and help us' has reached us; and it is with a view of supplying this want immediately, that I wish to call attention to the means for missionary exertions now in possession of the American Unitarian Association, amounting to the sum *ten thousand dollars.* I ask for what purpose is this sum kept hoarded up? Why is no more than the interest of it expended? And why should the salary of the agent come entirely out of it, when so large a portion of his time is expended in relation to the auxiliary department? The writer feels sure that the original subscribers to that fund, would prefer having it expended to the very last cent, and then contribute again, rather than that a single society should fail, or languish, or the cause of Christian Unitarianism die away in a single place in the far West, where the seeds of divine truth may have been planted by a few of our zealous friends, whose lot may be cast in those distant parts of our country. It is believed that all the small donations that have been made during the past year for missionaries to the West, have been given by the Executive Committee from moneys received from auxiliaries. Now the consequence is that those grants must necessarily be small and infrequent, the annual receipts being only about three thousand dollars, from which, of course, is to be deducted the current expenses of the department for tracts, &c. It seems then plain to me at least, as one of the subscribers to the fund in question, that the money is not doing the good it should do, and that, as a body of Christians, unless it be spent as fast as the necessities of our friends may demand, it would have been better, far better, if it had never been raised. And for this reason, more than double the amount now disbursed from it, would have been raised, in various ways, by the Unitarians among us, and no one could have raised the objection that 'there is a fund already, why should I give now.' It is at the present time preventing any additional efforts in the cause of sending out missionaries, and if I am not greatly mistaken, it will prevent many from joining, heart and hand, in the plan proposed by Mr Sewall. If the sum were $50,000, which was the amount at first proposed to be raised by a much more extensive effort than has yet been made, its yearly interest, added to what a few other societies are now doing; as for example, the Evangelical Missionary Society, and the Society for propagating the Gospel, might have been appropriated in such a way as in the result to have satisfied the most ardent wishes of the best friends of the cause, without, perhaps, making any further appeal to their liberality: but even then, it might prove objectionable, as funds are apt to prove only the means of stagnation, and not of progress. We hope never to see such a fund, for we believe that the cause of truth will not be retarded by regular, systematic and annual appeals from our clergymen, directed towards the most efficient means of promoting it. In view of the facts I have stated, if they be facts, I do hope that the Executive Committee before referred to, will satisfy every reasonable application that may be made to them, without any fear of disappointing those who were the contributors of the money now in their trust. Paulinus.

P. S. On looking over the last report of the Treasurer of the A. U. A., I find that in addition to the ten thousand dollars for the agency, there is a balance in favor of the Association of $3,000 from the auxiliary department, making the whole amount, on the 30th of May last, about $13,000. P.

Piety is the soul of talent.—*Massillon.*

FOR THE REGISTER AND OBSERVER.

THE BOSTON SCHOOL FESTIVAL.

Mr Editor,—I agree with you in the main, in your hearty remarks of last week, on the Public Schools. But, as I read them, I could not help doubting whether it did not become a journal like yours, *which looks at the moral tendency of things*, to express its approbation with a little of qualification, and to suggest the remark that some of the old appendages of the annual festival should be, because they ought to be discontinued. It is many years since I was present on such an occasion. But I understand that the custom still remains, of not merely honoring the successful competitors among the boys, but of treating them with wine, and allowing them to join the toasts, till they perhaps drink more than such lads ought to drink. A friend informs me that he has been present when these young laureates, many of them tasting champagne for the first time in their lives, have become more merry and noisy than was right, or pleasant. No wonder. No wonder, too, if such an introduction to the pleasures of the wine cup, in the presence, and under the sanction of the Governor, the Mayor, the President of the University, the clergy, and many distinguished citizens,—should lead to wrong notions, and wrong habits in after life. No wonder if this should be the beginning, in some, of a taste for joviality, which should bring disgrace on their Alma Mater, during their College course, and destroy in them the love for letters. I suggest, very seriously, whether it be right in the fathers of the state to countenance, in this way, a practice which has so hazardous tendencies. I ask earnestly, whether any benefits do, or can result from this public festival, to these lads, sufficient to counterbalance the evil referred to, even though that evil be done to but a few? How can we suppose Letters and Morals to be aided by making them participators of a scene, to which we should allow them admission *on no other occasion?* For who would dream of sending his son (12 or 14 years old!) to a great dinner, to drink toasts, and to listen to songs as disrespectful and improper as one of those which was sung last week?

I say no more. I am one of those who go for Improvement. I bless God for our schools, and that they are so good—I long to see them better. I am for removing every hindrance. I think I have hinted at one that should be removed. I do not feel that education stands where it should amongst us, when our smartest youths are sent to their appreticeships and class studies, with the taste of wine in their mouths, and bacchanalian shouts ringing in their ears. E. N. T.

REV. JOSEPH WOLFF.

Most of our readers will recollect the name of this remarkable man; that he was born a Jew; studied at the Propaganda at Rome; became a missionary to his own kindred according to the flesh; visited the Levant, Syria, Palestine, Egypt, &c.; then sought the descendants of the Ten Tribes in Bucharia; travelled over a great part of India, even to the borders of Thibet; and finally, undertook to reach Timbuctoo through Abyssina. In rendering assistance to Rev. Mr. Gobat and family in Abyssinia, his health failed. For its recovery, he took a voyage to Bombay, and from that place to America, where he had been invited by Bishop McIlvaine of Ohio, and others whom he had personally known in England. He arrived in this city on Tuesday of this week. He intends to remain for some time in this country, and among other objects, if practicable, judge for himself whether the American Indians are the descendants of Abraham.—*N. Y. Observer.*

PROCLAMATION

Of the Rev. Joseph Wolff, Missionary, to all the Churches in America.

Joseph Wolff, a servant of God and the Lord Jesus Christ, to all the Christians in the United States of North America, greeting:

You are already informed of my objects and pursuits. Seventeen years I have now preached the gospel of our Lord Jesus Christ, by God's grace, from London to Gibraltar, Malta, Egypt, Mount Sinai, Palestine, Cyprus, Rhodes, Macedonia, Greece, Turkey, Mesopotamia, Armenia, Persia, Toorkestaun, Bokhara, Balkh, Cabool, Lahore, Hindoostan, Cashmere, the Himmaleyah Mountains, Cochin and lately in Yemen, and Abyssina, and the Island of St. Helena. I recollect with pleasure the time when I preached in Palestine, the gospel of Jesus Christ to Jew and Gentile, in brotherly unity with Fisk and King, both of them your countrymen.

Now, the ill state of my health having obliged me to discontinue my journey in Africa, I have on my arrival at Bombay, resolved to visit your liberal minded inhabitants of America. Mr. Allen, the American Missionary at Bombay, and Mr. Parish, the member of Council there, have furnished me with letters of introduction to their friends in this country. The object of my coming to America is to preach the tidings of Salvation to Jew and Gentile: 2ndly, To inform Christians and Jews here, of the state of Christianity, Judaism, Mahomedanism and Paganism in the East: 3dly, To give information of the customs and manners and religious creeds of different sects, as far as they illustrate and confirm the truth contained in sacred writ: 4thly, To inquire into the history and religious creeds of the Indians in America. I anticipated, therefore, on my journey, great joy in the thought of giving the right hand of fellowship to every good christian in America. I beg therefore, Christian preachers of every denomination, to give me opportunity to preach the gospel to all, to call on all of you: 'Fear God, and give Glory to him.' To preach repentance towards God, and faith in the Lord Jesus Christ!

I am at present in the house of the Rev. Mr. Dickinson, 64 Varick street, New York.

Joseph Wolff.
Missionary in Asia and Africa.

New York, 24th Aug. 1837.

Rev. Mr. Wolff.—We have had the pleasure of hearing this distinguished gentleman three times, at the Broadway Tabernacle, and shall in our next paper give some account of his lectures. It is a noble sight to behold an aged *Jew* preaching Christ before such an immense crowd of *Gentiles* as the Broadway Tabernacle is capable of holding, and is compelled to hold, on the evenings when he lectures.

'Watchman! tell us of the night,
What it signs of promise are?
Traveler, o'er yon mountain's height,
See the glory beaming star!

N. Y. Evangelist.

Lay Baptism.—An American Consul at a South American port, writes under date of May 26, 1837, to a Bishop of the 'American Episcopal Church,' inquiring whether lay baptism is considered valid. Having stated that he had been called upon by several citizens of the United States, residing in the same place with their families, to baptize their children, adds:—

'I have not thought it proper to do so, until I should communicate with you on the subject, and ask authority therefor, or at least to ascertain whether such an act performed by me would constitute lawful and sufficient baptism.'

In replying to this communication, the Bishop is led to the following extraordinary result:—

'After much inquiry and reflection, I have come to the conclusion above stated, that lay baptism ought never to be performed, but that when performed it is valid.

You will perceive, therefore, my dear Sir, that I cannot give you 'authority' to baptize or encourage you to do so. While yet, if you choose to perform such acts, I am bound, by both my own judgment and that of the Church to deem them valid and 'sufficient'—*Chr. Watch.*

Fill your affections with the cross of Christ that there may be no room for sin. The world once put him out of the house into a stable, when he came to save us; let him now turn the world out of doors, when he is come to sanctify us.—*Owen.*

WHAT IS THE BEST METHOD OF DEALING WITH MENTAL ERROR IN OUR FELLOW CREATURES.

The question divides itself into very many branches, some of which have already been powerfully treated, but I think there is yet room for much consideration of the subject, as it concerns our familiar duties. We, as Unitarians, are apt to look upon ourselves as standing on an eminence when we compare our views of toleration with those prevailing among other sects, but it seems to me that though in overt acts we are not so erring as they, the spirit of Christian love is, at least, as little diffused throughout ours, as throughout any other community, calling itself by the name of our Blessed Master. We look at the law and the letter, but we have not got beyond these elements. It is in no spirit of despite, it is with a feeling of grief, that I record the conviction that Unitarians are most sadly wanting in true Christian kindness towards those they think in error. I know no set of men who need to be reminded of first principles more constantly than they. If they are Arians, they make a virtue of their Arianism, and affect to be extremely shocked at the length to which 'Socinianism' leads. If they advance a step further, still there is a step beyond, which cannot be taken without awakening their pious horror. If a man arises among them whose opinions, political and religious, are boldly, some think intemperately expressed, they uncharitably leave that mind alone in its errors; they raise a clamor and a party, less against the error than against the man; they as good as say, 'we will not help you where you are right, because in some things you are wrong;' nay, they do all in their power to prevent more candid minds deriving light and benefit from the resources of that individual, or at all events, to prevent their light reaching him.

I sincerely believe all this, which I have observed again and again, arises less from harsh acrimonious feelings than from a mistaken sense of duty to ourselves and society, which chokes up purer emotions. If it be so, it is worth inquiring into, and I think the inquiry can hardly fail to bring us into a more humane, social, and, still more, Christian spirit. It would be, indeed, a very hard task to define the limits of forbearance and toleration towards those who differ from us: yet more, it would be extremely difficult to point out any thing in the precepts or character of our Divine Master, which should make it allowable for us to look coldly upon good, wherever we meet with it. On the contrary, the very spirit of the Gospel is fellowship with good—with mental evil Christians have nothing to do, but to shun it. Indeed, it is remarkable, that, even in the case of direct infringements on the security of life and property, all our Savior's precepts, however incompatible their literal observance may be with our actual condition, must, at the very least, be taken to inculcate upon us an earnest endeavor to 'overcome evil with good.' But when we apply the same benevolent maxims to ourselves and our conduct towards those who are guilty merely of advancing what we think erroneous positions, we may safely use them without qualification. We have no need to grudge our good things to our brother, and the more freely we communicate, the sooner will what is amiss in him disappear. Why should the world consider us, or why should we consider ourselves as partizans of error, or partizans of an individual, because our principles lead us to communicate and receive blessings from the erring? We know it is God's light and treasure, though it comes to us in earthen vessels, and we dare not reject the gift. We quarrel with no one, who, in obedience to his conscience, refuses to drink from any fountain which he believes to be polluted—we would, with like belief, do the same. But it is too much the custom to regard every mental error as bringing pollution into the system, and to overlook the everlasting quality of goodness, while the ephemeral nature of error is forgotten. Our propensity is to regard the error as tainting all the good, rather than the good as neutralizing the evil. We unnaturally and unsocially divorce ourselves from the former, and encounter the latter in worse than its own spirit. This is not acting with the enlarged views of Christians, but rather with a poor and low personality, to which we ought to be superior. It is in this meagre spirit that you will find many a heart closed against things which might vivify and expand it, because it meets with them in connexion with a book or a party that seems to be the vehicle of many errors. Pity it should be so. But are we wise to attack such a state of the mind by argument? Perhaps not. We have little faith in the efficacy of such weapons. It will finally be vanquished by the increased love only of excellence, by a tenderness towards the plants of goodness which our heavenly Father hath planted, by an abhorrence of being or doing that which shall obstruct their growth; and it will be aided in the conflict by a clear perception of the guilt and weakness of truckling to the faults of the world, among which none are more prominent than inconsistency—for we all, in the main, love virtue, truth, liberty, and charity; yet few escape from doing and saying, in the course of their lives, things which an enemy only should do and say. Oh! why do not Christians better read the volume of their Master's word, when it points to the genial light above, and the soft shower that falls around them, fertilizing alike the ground of the evil and the good? Why are common blessings, the generous interest in the welfare of their fellow creatures, the pleasures that flow from mutual communication of noble and elevating thoughts, not enjoyed, because our association in other things is necessarily imperfect and partial? Let integrity do its full and perfect work—and let it not be the integrity of appearance, but of heart. Be we but as faithful inwardly to the best promptings of our spirits, as we are to certain conventional usages, and then will ours be the true integrity which Christianity teaches.—*Unit. Mag.*

FOR THE REGISTER AND OBSERVER.

UNITARIANS CANNOT *BUY* BIBLES CHEAP.

Mr Editor,—The following edifying incident may deserve a moment's rescue from oblivion.

The Rev. John Mitchell, of Newry, Ireland, applied to the Sunday School Society of Ireland for leave to purchase Bibles at the ordinary prices, for the use of a school in his congregation. This was peremptorily refused, though he at the same time proposed to subscribe a pound a year to the funds of the Institution. The reason for the refusal was given in these words:—'The Committee have reason to apprehend that you deny what the Committee believe to be amongst the fundamental doctrines of Christianity, and that the school for which you seek aid is placed under your superintendence.'

Thus orthodoxy in Ireland will not allow Unitarians even to *buy* Bibles cheap.

Beza.—The learned and pious Beza, one of the great reformers, who lived in the sixteenth century, when he was very old and saw his end approaching, often used to say, 'I have lived long, and have sinned long:' yet, among other things for which he thanked God in his last will and testament, the first and chief was, that at the age of *sixteen years* he had taught him to love and serve him; and thus had he been prevented from committing many sins, and enduring many sorrows, which would otherwise have made both his life and his death less happy.

Roger Sherman.—His biographer says, 'The volume which he consulted more than any other, was the Bible. It was his custom at the commencement of every session of Congress, to peruse it daily: and to present it to one of his children on his return.'

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 9, 1837.

PHI BETA KAPPA.

The anniversary of this society was celebrated at Cambridge on Thursday Aug. 31. It caused us some regret to be prevented from giving an account of the meeting, in the Register of last week, by reason of the paper being put to press on the same day.

The business meeting of the society was largely attended and characterized by remarkable unanimity. Chief Justice Shaw resigned the office of President, which he has held with distinguished honor for the last five years; and Hon. Judge Story was chosen as his successor. Several new members were elected; among which, we remember the names of Rev. William Ware, late of N. York city; and Charles Sumner Esq. of Boston.

The Church was crowded at an early hour with a very brilliant assembly. Prayer was offered by Rev. Mr Rogers of Boston. The oration, by Rev. R. W. Emerson was rich in beauties both of thought and style, and contained some figures, as grand as any which we remember to have heard or read. It is to be published, and will, no doubt, add not a little to the well-earned literary reputation of its accomplished author. The Poem, by Rev. Wm. P. Lunt, of Quincy, was of too serious a cast to be decidedly popular on such an occasion, but was happily designed, and contained some beautiful passages. It was a sketch of the mortal pilgrimage of a human soul.

The dinner was numerously attended, and never did more true sociability and more ready and lively humor crown a repast of scholars.

COMMENCEMENT AT HARVARD UNIVERSITY

We were forced last week to give a hurried notice of the exercises on this occasion.

We recur to the subject, for the purpose of offering a word or two upon what appear to us to have been the peculiar characteristics of the performances of the graduating class—viz. *good sense, a manly style of declamation, and a proper religious tone.*

The latter peculiarity was remarked upon by many judicious hearers with expressions of high approbation. Indeed, those who watch the career of our venerable University, and compare class with class, and generation with generation, have, for several years, declared, that, in no one respect, is the improvement at Cambridge so conspicuous, as in the religious spirit and character of the students, and in the manifestations of interest in, and of acquaintance with true Christian Philosophy that are given at all the Exhibitions.

It is a good and glorious sign: and every son of Harvard and friend to Christ and the Truth cannot but hail the omen, with unqualified joy.

But, while thus noticing the fact; it would be unjust not to allude, with becoming delicacy, to the undoubted cause.

Indeed, it would hardly be possible, that, from Sabbath to Sabbath, the students of the University could listen to and enjoy the wise and kindly Christian instructions and prayers of such eminent and experienced religious teachers, as are they, who have devoted themselves to the cause of their youthful piety for several years, without substantial and conspicuous edification.

It would be surprising if such laborers produced no harvest.

Parents may feel all the safer in entrusting their sons away from the shield of home, when they are assured, that, at the most critical era of their lives, they will be subject to such excellent religious influences as are now exerted upon our young men at Cambridge.

DR WHITRIDGE'S ADDRESS.

We have received an address delivered to the candidates for the degree of Doctor of Medicine, at the annual Commencement of the medical college of South Carolina, by J. B. Whitridge, A. M. M. D. President of the Med. Soc., and, ex-officio, of the Medical College, of S. C.

This address, was, we understand, abridged and first published in the Southern Literary Journal and Monthly Review. It is full of sound practical wisdom and excellent counsels, expressed in a direct and impressive manner. We copy a brief portion of the address, relating to a topic that we are glad to see taken up by so eminent a physician; and wish that his remarks might be widely circulated among the members of the Faculty, and his advice universally carried out in practice.

Physicians should tell the Truth to their Patients.

The only other topic which my own health and strength, and a regard for your patience, will permit me to notice on the present occasion, is—*Truth.*

Such has been your education, and, I trust, young gentlemen, such is your moral character in regard to all the virtues and Christian graces, that there can be no necessity for me to inculcate upon you a reverence for truth in general. It is not truth in this broad sense, it is not truth in the common acceptation of the term, of which I would now speak,—but truth as applied to the sick man.

It is but too common for gentlemen of our profession to think and to feel, that in respect to their patients, so far as their diseases are concerned, they are not bound by the obligations of truth;—but that it is always necessary to encourage and to flatter them, to effect their recovery or to prolong their life. This is an erroneous opinion, and one that I am extremely desirous should be corrected. I have seen patients encouraged, flattered and deceived by their friends and physicians, until they were absolutely cheated out of life,—and who knows but cheated too, out of their soul's salvation? What, tell a lie to a sick man! It is bad enough to deceive in any case, but to tell a lie to a sick and dying man, and thus divert his mind from sacred things,—deprive him of the use of precious time,—time which may perhaps be to him of infinite importance, is unpardonable. Although I have no great faith or confidence in the efficacy of a death-bed repentance—believing that man's hope for the future depends on the manner in which he lives, rather than on that in which he dies,—yet, I dare not take upon me the responsibility of deceiving him;—nor is there any necessity for it, or even of concealment;—so far from it, that I have generally found a frank and free communication to my patients, attended with the happiest results. Unconscious as they often are of their situation, I have frequently given them the first intimation of their danger,—and in many instances have been the humble instrument of awakening them to a sense of their moral condition. It has been my happiness upon such occasions, to witness the gratification and joy which patients on their death bed have evinced, on receiving information, which is usually regarded not only impolitic, but unwelcome,—and their thankfulness has ever been manifested by the warm effusions of a grateful heart. Instead of alarming them, as is generally apprehended, it inspires them with hope and confidence,—confidence in their physician,—hope in the efficacy of his remedies,—trust and confidence in God!

Besides the exercise of frankness and candor, your profession will place you in a commanding attitude, and frequently afford you opportunities of giving good advice, of checking intemperance, profaneness and slander, and of reproving licentiousness of every kind. It will afford you abundant opportunity for the exercise of charity, and all the benevolent feelings of the heart—and above all, it will afford you opportunities for setting good examples to others. Let not, then, your light be hid under a bushel, but take heed that it burns clear and bright. And may you not shun evil from so low a motive as the fear of the consequences of sin,—a dread of the

punishment that awaits it,—but may you entertain loftier views, and be governed by nobler principles, and love and practice virtue for virtue's sake. Thus will you reap the reward of a good conscience—which is paramount to all earthly considerations,—command the approving smiles of heaven, and the approbation of your God!

You are now, young gentlemen, about to assume a relation of greater responsibility, more deeply interesting to yourselves, more vitally important to society, and not less gratifying to your teachers, than any you have heretofore sustained. You are about to receive from us the highest testimony of confidence which the profession can confer. You are now to be admitted to the high and responsible station of practitioners of medicine,—welcomed to full fellowship with the rest of your brethren,—invited to participate in the labors and benefits, the cares, anxieties, and responsibilities, the hopes and fears, the pains and pleasures which the profession is calculated to impart, and which are inseparable from it.

Young gentlemen, the connection with this Institution which you have so long and so honorably sustained, is now to be dissolved—and we are to be separated.—It only remains for me to confer upon you the degree to which your talents, your application, and your gentlemanly deportment so eminently entitle you, and with it accept my congratulations, and my parting benediction!

AN EIGHTH WONDER, &C. THE CHRISTIAN EXAMINER A FRIEND TO GOOD MORALS.

We commend the following extract from the *Gambier Observer* to the notice of our readers. It will be observed that a writer (who he is we know not, for we do not see the Gambier Observer, but copy the subjoined at second hand from an exchange paper, which, of course, adds its sanction to the sentiments therein expressed) in the course of some remarks upon the influence of the Theatre in connexion with Miss Joanna Baillie's Plays, introduces an extract from a late number of the Christian Examiner, whose design is to controvert Miss Baillie's position, viz. that it is the duty of virtuous people to attend the Theatre, so that it may be thereby reformed.

After commending the spirit of the Unitarian Reviewer, the writer proceeds to contrast the high moral tone of his remarks with the *principles* of his party; and then attempts to explain the remarkable phenomenon that such elevated morality is found to co-exist with such low and unworthy opinions in religion.

But we will not impose upon our Readers the few remarks we have to make upon the article from the Gambier Observer, until after having first introduced to their attention the article itself.

THE THEATRE.

Miss Joanna Baillie is considered by many good judges, the best living dramatic writer in the English language. Sir Walter Scott, in the exercise, no doubt, of some poetic license, has asserted that her's has been the first hand to touch and wake the Lyre which has hung over the grave of the bard of Avon. Notwithstanding, her plays are only *read*, not *acted*; and this seemed to trouble the fair lady. In her Prefaces, therefore, she urges all virtuous people to attend the theatre, so that it may thereby be reformed. She sees that it is the moral tone and sentiment of her dramatic productions which have excluded them from the Stage, not their want of literary merit; and she wishes, therefore to have it so reformed that it will tolerate and relish them. She complains bitterly that the pure in morals and refined in taste do not go in a body, and by their numerical strength make the theatre a school for virtue. She admits that it is, at the present, a school for vice—that it is corrupt, and therefore corrupting—that he who enters it is running into temptation. This indeed would be no reason, of itself, why the good should not frequent it. The discharge of duty is often attended with moral danger; and from such danger no man should flinch. But neither she, nor any one can reform the theatre, any more than a gambling house. Why *reform* rather than *abolish*? It is not *necessary*, according to the laws of God or man, for carrying out the great purposes of life, whether in reference to this world or the next. It is a mere *accident*, and has always proved an *evil* accident.

But our object is merely to introduce a reply to Miss Baillie's argument from a late number of the Christian Examiner, an able Review belonging to the Unitarians, and published in Boston. The extract may well be conjoined with that from the British Critic in our paper of the 12th inst. The testimony is the same in both cases, though from very opposite quarters.

'This is just one of those specious arguments, the main defect in which is, that they are flatly contradicted by facts and experience. Is it a fact that the theatre has ever been esteemed a pure and innocent place? Is it a fact, that it was a more pure and innocent place before a portion of society ceased to frequent it, than it was after their desertion? Is it a fact, that the restraining influence exercised on the drama and the play-house, by those who stay away, is as strong as that which is exercised by those who go? What was it which originally drove away from the theatre the sober and the scrupulous, and thus created the absentees,—its morality or its immorality? Did the absentees cause the corruption of the theatre, or the corruption of the theatre cause the absentees? In the mother country, a large proportion of the clergy go to the theatres; in our own, they never go. Is the English theatre more moral than the American? And what do the English clergy gain by going to the theatre? They gain the privilege of hearing occasional scurrilous jokes about parsons, and the equally enviable one of seeing themselves pictured in such books as 'Syntax's Tour,' and 'Tom and Jerry,' seated among a motley assembly on the pit benches, in full costume of black coats, white wigs, and red noses. Such is their gain, and such the influence which they exercise on the drama and on the opinions of the public.

But a greater number of the virtuous portion of the community do go to the theatre, especially when there is anything remarkably attractive to be heard or seen there.—They go, because they are not principled against going. And what is their influence on this place of amusement? They are carried along with the stream. They give their countenance to many things which, under any other roof they would deem intolerable. The theatre still remains, in the estimation of all who will seriously consider its organization and tendencies, as the place where there is more temptation concentred than in any other place which can be named; where the passions of the young are beset and stimulated as they are nowhere else; where pernicious excitement is breathed in with the air and first steps on the road to ruin are taken with a sad and undiminished frequency. Tell us not, that it is our duty to go to this place. Mock us not with the fantasy that we should do any good by going. The plain fact is, that the main support of the theatre is derived from the time-killing, amusement-loving, unreflecting, and unsettled members of society; and, until the taste of these become refined, and their manners and their morals reach a far higher elevation than at present, any essential reform of the theatre appears to us to be hopeless. We entertain no superstitious notions concerning plays or playhouses, no hostile feelings against players or their patrons. We merely say, that, looking on the theatre as it is and always has been, we cannot enter its doors, and have no idea that it will experience a radical improvement, till there is an essential change for the better in a very large portion of the community.'

Upon this extract we cannot withhold a remark or two. It is pleasing to see such a high tone of morals amongst a class of men from whose principles it was not to be expected. We have every reason to believe it is not the natural result of these principles. The contrary, we think, has appeared in many instances. How then is it to be accounted for? Is not this strict morality traditional—an heir loom which has continued in the family long after that which has originated it has passed away?—There are doubtless other causes, but this appears to us to be a prominent one, and one which speaks much in favor of the thoroughness with which the principles of the 'Pilgrim Fathers,' as they are called, were wrought into their hearts and carried out into their lives. Right or wrong, their notions were not mere opinions.

As to what the writer says, about the English clergy frequenting theatres, it must be a very great exaggeration. Once it may have been too true; but the last fifty years have witnessed in this as in other respects a great change for the better.

The insinuations and charges in the paragraph immediately preceding the last, are as vague and indefinite as the charges of the enemies of Liberal Christianity have usually been.

What is there in the *principles* of Unitarians whose tendency is to demoralize the mind and the character? We should be really happy, if there be any thing, to have it exposed.

Their principles are neither more nor less than such as the following, viz: *to receive the Sacred Scriptures as the only rule of faith and practice; while every individual is responsible to God, and to Him alone, for the use which he makes of the Book of life.* Another is, that *God is one—and the Father.* Another, *that Christ is the son of God and the Savior of the world.* Another, *that the dead, both small and great, are to be judged, and rewarded or punished every one according to the deeds that have been done in the body.* Another, and not the least conspicuously urged, *that Jesus is the perfect exemplar to all the sons of God.*

Who shall affirm that there is any thing, in these their principles, whose natural tendency is to lower the stan dard of morality?

It will not any longer do, for those who profess to reverence the divine image of Jesus and his pure and heavenly teachings, to make such blind and sweeping charges a gainst others, who, according to their measure of inspiration and in the way of their especial calling, honor the same celestial Guide, and revere the same spiritual law.

For, they may thus be casting stones at the Great Head of the Church himself: and, while they design, in their intemperate and ignorant zeal, to call down fire from Heaven upon those who follow not themselves, may, instead thereof, draw down the severe rebuke of the Master upon their own heads, for their exclusive and uncharitable spirit.

But, indeed, we cannot repress a certain feeling of honest indignation at the perusal of such sentences as the two following, in which it is deliberately insinuated that grave and general offences against good morals are chargable, in particular, to the Unitarian Denomination. 'We have every reason to believe it is not the natural result of these principles. *The contrary, we think, has appeared in many instances.*'

We would not, indeed, deny that instances of practical immorality have appeared in the ranks of Unitarians. But, we affirm, that cases of this nature, are not, in proportion, more common amongst our brethren, than amongst the members of each and every other sect into which Christendom is divided.

And, as for the *theoretical* presentation of low motives and an imperfect standard of morals by our Preachers, we are certain that we are rather obnoxious to the charge which has frequently been brought against us, that we exalt and preach morality too much at the expense of dogmas; and make ourselves wretched by futile strivings to attain to moral perfection by exact obedience to the laws of duty, and by presumptuously thinking to purchase the Heavenly inheritance by virtue of personal merits.

But, as for the assertion that the immoral character of the writings or the lives of Unitarians furnishes any sure evidence that their *principles* are evil—we totally deny its truth, and repel the unfounded and unjust calumny.

Boston is the Emporium of Unitarianism, and Massachusetts, of all the world, the region of its most puissant domin ion. And the sun in all his course, does not shine upon a more moral and purer community than this. Who are the men that for the most part, compose our Unitarian congregations? Certainly not those who are most remarkable, either in theory or practice, for their low standard of morals. What is the tone and tenor of our publications, both periodical and standard? They are in the light of day, and all may compare them with the truth of God; and we challenge the Gambier Observer, as a friend to the pure doctrines of Jesus and to the elevation of humanity, to hunt out their demoralizing ten dencies, and expose them to the abhorrence of the Christian world.

But, the writer, &c. sagely attempts to account for the strange fact, that, while their principles are bad and their usual practice immoral, it sometimes happens, as in the case of the Examiner, that Unitarians advocate a high standard of morality.

The morality of Unitarians at the present day, he thinks, is not the fruit of their own principles, but of the principles of the Pilgrim Fathers.

'The morality is *traditional*—an heir-loom which has continued in the family, long after that which has originated it, has pas sed away.'

It is indeed, somewhat singular, that the *morality* of the Pilgrims has continued, while their *doctrinal prejudices* have so generally passed or are passing away. And we give, in conclusion, to the Gambier Observer, and to all whom it may concern, this most curious and interesting historical problem to reflect upon and solve to their entire satisfaction, viz; that in a great majority of instances, the churches which were planted in N. England by our Pilgrim Fathers have been transformed from Calvinistic to Unitarian; while their *morality* has stood the test of revolving years and still lives in the characters of their heretical descendants—a name and a praise in all the earth.

To us it appears evident that there was more of God in the *lives* and *hearts* of the Pilgrim Fathers, which have stamped their own godlike impress upon their posterity to the remotest generations, than there was in their theological dogmas, which, exalted into shining and heaven-piercing *points* in their day and esteem, have dwindled into vanishing and almost imperceptible points in the era and regard of their children.

We understand that the new class in the Theological School at Cambridge consists of *seven* members.

THE FAMILY MAGAZINE.—The Sept. No. of this popular and extensively circulated magazine is on our table. Otis, Broaders and Co. are the Boston Publishers.

We understand that the Rev. Joseph Angier is to be ordained at Milton, on Wednesday next—The Services will commence at 10 o'clock.

The order of exercises for that occasion is expected to be as follows:—

Sermon by Rev. Caleb Stetson of Medford. Ordaining Prayer by Rev. W. P. Lunt of Quincy. Charge by Rev. C.Francis of Watertown. Right Hand of Fellowship by Rev. Chandler Robbins of Boston. Address to the people by Rev. S. K. Lothrop of Boston, &c. &c.

INTELLIGENCE.

The President's Message was received in this city by express, on Wednesday last, 20 minutes before one o'clock. The following brief synopsis of its contents we extract from the Daily Advertiser.

'The reasons assigned by the President for the calling of the special session are,—the necessity of legislative provision for the custody of the public monies, the regulations of Congress on that subject having become inoperative by the general suspension of specie payments by the banks—the apprehension of a deficiency of the public revenue to defray the expenses of government—and the probability that the interposition of Congress would be required on questions which would arise in the recess, relative to the October instalment of the surplus revenue of last year payable to the States.

He argues that the present distressed state of the commerce of the country, is chiefly owing to over trading; and rests his argument in support of this position, mainly on the assumption, that the trade of foreign countries, particularly great Britain, is at this time suffering similar embarrassments from like causes.

He says that it is the desire of the people of the United States to separate the fiscal operations of the government from those of individuals or corporations, and that the sentiment of a great majority of the people, is deliberately fixed against a National Bank. To prove that a National Bank would not have prevented an undue expansion of credit, and the evils that flow from it, he refers to the Bank of England, which he says has been unable to prevent similar evils in Great Britain.

The President does not see any reason for the re-establishment of a National Bank, in the present deranged state of the exchanges of the country—it is not necessary that the government should make any provision for these matters, and it was not designed by the constitution that it should.

The system of depositing the public money in State banks was at first eminently successful, but when it became necessary to draw out the money payable to the States, those banks found it inconvenient in many cases to comply with the demands of the treasury.—This makes it the duty of Congress to inquire whether there are not evils of great magnitude in any connection between the government and banks. The President thinks there are, and he expatiates upon these imagined evils. He maintains also that the facilities afforded by banks to the government, are not so great as people suppose. He gives his opinion in favor of a system, by which the public money shall be retained in the hands of the collectors and receivers, and not be placed in the banks.

There will be a deficiency in the means of the Treasury to meet the expenses of the government, and to preserve a convenient balance on hand of ten millions. The President recommends that this should be realized by repealing the law for the distribution to the States of the fourth instalment of the surplus revenue of last year, payable in October next.

Loss of the Cutter McLean.—The seamen belonging to the U. S. Revenue Cutter Mc Lean, Lt. Com. Sturgis, have just arrived from Nashaun with intelligence, that as the Cutter was beating into Hadley Harbor yesterday afternoon, she was suddenly struck by a squall, and in a few minutes sunk to the bottom. The vessel was carried under so suddenly that the pilot, Mr Philip Mosher, of this town, was drowned. The Collector of this port was on board at the time, who, together with the officers and crew, succeeded in reaching the island in safety. By this disaster, Lt. Sturgis has lost much valuable property that he had on board.—*New Bedford Gazette Aug.* 31.

The Transcript states that the McLean was on her beam ends, aground and full of water; that vessels had been engaged at Falmouth to go to her assistance as soon as the wind and tide would permit.

Massachusetts Charitable Society.—The annual meeting of this Society was held on Monday evening, and the following gentlemen chosen officers for the year:

William C. Hunneman, *President.*
John S. Lillie, *Vice President.*
Ebenezer Clough, *Secretary.*
James Bidgway, *Treasurer.*

Trustees.—Joseph W. Homer, Wm. C. Hunneman, Jr., Melvin Lord, Moses Bass, Osmyn Brewster, Chas. Ewer.

John Getchell, for offering the note of Nathan Tufts & Co. for $1174, which he knew to be forged, was on Tuesday sentenced in the Municipal Court to one day solitary and six years hard labor in the State Prison. From this judgment he appeals to the Supreme Court, to be holden here in November next. He was required to give bonds in the sum of $3000, with sufficient sureties, to prosecute his appeal, and for want of bonds was committed to jail.—*Transcript.*

A tunnel on the Norwich and Worcester Rail Road, at the Quinnebaug Falls in Lisbon, of 300 feet in length, through a very hard rock, was completed on Monday of last week. This being the most difficult part of the work, its completion was celebrated by a large number of ladies and gentlemen, who assembled to witness the progress made. The grading of the road for thirty five miles from Norwich is nearly completed, and that part of the road which lies within this State, is now under contract, and the work is in progress. The state of the times is favorable to the prosecution of Rail roads by companies which have command of the necessary funds, as the price of labor is considerably reduced, and the cost of iron in England is reduced nearly, if not quite, to the rate at which it could be purchased four years ago.

It appears by a communication from General Green, at Portsmouth, that the Rail road from that place to Halifax, on the Roanoke, with the exception of part of the bridge, is completed—distance about eighty six miles; thence to Wilmington, N. C., is one hundred and sixty miles. The company chartered by North Carolina, for making a Rail road on this route, are progressing rapidly—seventy miles will be completed the present year, and the whole within eighteen months or two years. The company's funds are ample, and the ground over which the road passes, is such that it may be constructed nearly in a straight line. The company now have a boat, which plies between Charleston and Wilmington, and stages equal to the transportation of 34 passengers to Halifax; and they propose in a few weeks, an additional boat, and as many additional stages as may be necessary. When this line of Rail road shall be completed, passengers leaving Charleston can reach Wilmington in 12 hours: from thence to Halifax in 12 more—to Portsmouth will require but six hours more, and from thence to Baltimore but sixteen hours more; making the trip from Charleston to Baltimore in *forty-six hours*, avoiding the unpleasant and dangerous navigation by sea.

Harrisburg and Lancaster Rail Road.—The tunnel on this rail-road is expected to be completed during the month of October, when the whole route from Philadelphia to Harrisburg will be ready for use. The trip from Philadelphia to Harrisburg and back again may then be made in one day.—*Balt. Pai.*

There was a violent thunder storm at Newport on Wednesday afternoon last, accompanied by hail, and heavy wind. Several trees were blown down.

Banditti.—We understand that a gang of desperate marauders about thirty in number, under the command of Paddy Carr, have committed the most brutal violence upon some females on Fish river, on the opposite side of the Bay, and have plundered the whole community. We learn that a communication detailing the particulars was sent by Major Belton from Mobile point to the Mayor, and that a company of volunteers will go down to take the brutal wretches into custody, or if rendered necessary by resistance, to shoot them down, as they deserve.—*Mobile Chronicle.*

Morse's Electro-Magnetic Telegraph.—Scarcely a journal arrives from Europe which does not contain some notice of the Electric Telegraph, which now seems to have excited the attention of the scientific world, as the wonder of the age. Our own journals, however, which copy these notices, seem not to be aware that to America belongs the honor of the first discovery. Professor Morse, of this city, some five years ago, on his passage home from France, conceived the idea of communicating intelligence by electricity, and matured his plan, (the very plan which he has now in operation at the University in this city.) The general idea was not kept secret by him, but freely communicated to his fellow passengers of all nations which were on the ship, and to numerous friends on his return, who well remember the circumstance, and his detail of the truly marvellous results to which the discovery might lead. There have since been several notices of Electrical Telegraphs in Europe; one suggested by Prof Barlow, of London; another by Prof. Wheatstone of the London University; one in Germany; and now a project in Edinburgh, by Mr Alexander, to construct a communication between Edinburgh and London; and still another in London, by an 'eminent scientific gentleman,' whose name is not given. Prof. Barlow merely suggests the possibility of such a telegraph. Prof. Wheatstone, by a few finger stops makes use of 30 different signs. Mr Alexander has 26 wires, one for each letter of the alphabet, and the 'eminent scientific gentleman,' mentioned above, makes use of five wires, the electricity upon which deflects needles at the extremity. All these require an attendant to watch the wires. Prof. Morse's telegraph, which has the priority in date, has the priority also in simplicity and efficiency. Mr Morse makes use of but one wire to conduct the electricity. This apparatus is so constructed, that a Register records the communication permanently, and in the fullest manner. It needs no watching, but may be left to itself. He makes use of eleven characters only, which characters are set up after the manner of types, and are made to operate on the wire by regular machinery, and with as great rapidity as one can set up ordinary types. We have a specimen of this telegraphic writing at our office. Mr Morse is preparing a circuit of a short distance, to show to his friends the operation of the telegraph, which he hopes to complete soon, with a view of securing a patent and of offering it to the attention of Government, who have the subject of Telegraphs at present before them. Our Boston friends, who have so readily expressed admiration at the 'new and beautiful invention,' when supposing it to be of European origin, will not feel less disposed to admire, when they learn that the first inventor is a countryman and townsman of their own.—*N. Y. Journal of Commerce.*

Indian War in the North—Battle between the Foxes and Sioux.—By the slip of the St. Louis (Missouri) Republican of Aug. 22, we have official intelligence from Galena to the 19th. A letter from Mr George Davenport, dated Rock Island, August 10th, transmits the talk delivered to him by two braves of the Upper Fox Indians, by request of the war chief Wau-cosh-au-she, who was lately mortally wounded in an encounter with the Sioux on the Sac and Fox Hunting Crounds. Mr D. urges the faithful fulfilment of the government treaties with those Indians. We have purchased of the Sacs and Foxes twenty-six and a half million of acres of the best lands in Illinois, Missouri and Wisconsin, including all the lead mines, for *three cents an acre.* These tribes have been requesting government to plough and fence for them two sections of land, to enable their women to raise corn on their new residence. They are truly friendly to the whites—The talk of the chief above was delivered the 8th August. He states that on his return from St. Louis he found his tribe in a starving condition, and that he sat off with 200, chiefly women and children, to hunt up the right bank of the Cedar, where they encountered a hunting party of Winnebagoes. On reaching Otter river, they struck on a large trail of Sioux. As retreat was impossible and disgraceful, the chief and about forty men sat off in pursuit of the Sioux, crossing the Otter river, and proceeding west, and rushed on the Sioux, who were too strong. The Foxes retreated, with 13 wounded, and leaving 11 killed. The chief writes that he is wounded, but does not fear to die.

Rev. Mr Dwight.—We learn that a letter has today been received at the Missionary Rooms from the Rev. H. G. O. Dwight, Missionary of the A. B. C. F. M. in Constantinople, stating that his wife and one of his children died of the plague in the early part of July—the child on the 6th, and the mother two days after. The latest date in the letter is July 12th, Mr Dwight was then in quarantine, and well. The date of the account copied from the English papers not being given, there may be a mistake in the statement relative to the decease of Mr Dwight. He remarks, however, that he had been exposed to the disease in every possible manner.—*Mercantile Journal.*

Lower Canada.—The House of Assembly of Lower Canada, having persisted in their policy of not proceeding in the discharge of the ordinary legislative duties, until their demands of reform in the government of the Province shall be complied with, the Governor-in-Chief has prorogued them. The following is the Governor's reply to the address of the House.

'*Mr Speaker and Gentlemen of the Assembly*:—

'The Address which you have just presented to me I shall lose no time in transmitting for the information of Her Majesty's Government: I cannot however, refrain from expressing the deep concern and regret which I experience in learning from it that you persist in your determination to deprive the country of all the benefits of domestic legislation, until all the demands you have urged shall have been granted,—demands which it is not in the power of the Executive Government to grant, and which, on being submitted at your request to the judgment of the highest authority in the Empire, they have solemnly declared it is inexpedient to grant.

'This voluntary and continued abandonment of your functions as one branch of the local Legislature, notwithstanding the assurances you have received from the high authorities to whom you have appealed, that improvements will be made in the Executive and Legislative Councils—while it daily increases the evils under which the Province labors, is at the same time a virtual annihilation of the Constitution under which that Legislature derives its existence.

'Being thus unhappily denied the assistance which I had hoped to receive from the Representatives of the People, for relieving the country from its pressing difficulties, it only remains for me to assure you that I shall exercise to the best of my judgment, the powers vested in me as Representative of our Sovereign, for the preservation of the rights and the advancement of the interest and welfare of all classes of Her Majesty's Canadian subjects.

'*Castle of St Lewis,*
" Quebec, August 26, 1837. }

The House was immediately after prorogued by Proclamation.

From the New Orleans Bee, Aug. 24.

Mexico.—We are indebted to the politeness of Mr Kidd, of the Merchants' Exchange, for the following letters received yesterday from Campeachy;

CAMPEACHY, Aug. 8, 1837.

SIR—On the 25th ult. the Texan schooners Brutus and Invincible, under command of H. L. Thompson, of New Orleans, anchored off the port of Sisal, after having run down the coast about 100 miles to windward of Sisal, and burned the fisherman's huts on the coast, and destroyed their canoes, &c. He sent a letter, when at Sisal, by a prisoner (of which I send you a copy from the original,) to Col. Cota, the Gov. demanding $20,000 as a ransom for the town.

No answer being returned, next day he (having a pilot of the coast on board,) moored his vessels close in shore, to the north of the town, where the fort could not return his fire (the houses intervening between him and the fort) and opened a sharp cannonading on that part of the town.

The inhabitants immediately turned out and hauled a 24 pounder from the fort down on the beach, in front of his vessels, which soon made him slip his cable and set sail, when he went to the Alacran reef, and there captured the schooner Abispa, that had been sent there by Lloyd's agent at this port, to save the property of the British galliot 'Little Penn,' lately wrecked on that reef. They have taken away the Abispa with what cargo she had on board, of the galliot.

There is one of them (I believe the Invincible) still on the coast to windward, cruising.

A Mexican brig, and likewise an English vessel of war, is hourly expected here.

Yours respectfully.

To Mr. Kidd, Merchants' Exchange, New Orleans.

Texan schooner of war Invincible }
Off the port of Sisal, July 25th, 1837. }

Sir,—Being cruising off the coast of Mexico, and having sufficient force under my command to destroy your town; but as it becomes men of Christian feeling to spare as much as possible the effusion of human blood and the destruction of public property, as a duty existing between people of enlightened nations;

I hereby send you a flag of truce, demanding of you the small sum of twenty thousand dollars, for which I will, in the name of the government, guarantee that you will not again be molested, at least for the term of six calender months. Should you not comply with my request, I beg you will have the women and children, the aged and infirm, removed to some place of safety, as I shall, immediately on the receipt of your communication, commence operations.

I also beg to state to you my reasons for having destroyed the villages, yesterday, to the east. Having occasion to seek some water on shore, and at the time unarmed, I was fired upon by a squad of cavalry that were secreted behind the hills. I was forced to return on board for arms, and one of my boats being absent, I feared some accident had happened: consequently, for the treachery of these hidden enemies, I set the houses on fire.

On the receipt of this, you will please send an answer by the bearer, and consider hostilities ceased on our side, until the receipt of your communication or until 12 o'clock tomorrow.

H. L. THOMPSON,
Commanding Texan Squadron in the Mexican Seas.
To Col. Cota, Commandant Sisal.

From England.—By the ship Exchange, which arrived here last evening from Liverpool, we have received our files of London papers to Aug. 4.

The Morning Herald states the gain and loss of the Conservatives, as compared with the last Parliament, forty seven gain and thirty two loss, making a net gain of 15. Of the members gained to the Conservatives, were two for Somerset West, one each for Hauts, Stafford, and Surrey, two from Norfolk West, two from Worcester East, one from Oxford, and one from East Lothian.

The French Minister was about to make a tour in England for the purpose of examining the system of roads, bridges, canals, &c. The reports of the illness of Talleyrand were untrue. He was at Valencay, in excellent health. Letters from Messina to July 8, state that there had been no appearance of cholera. A French expedition was about sailing for Hayti, under the command of Admiral Mackard, for the purpose of bringing the Republic to a settlement under the treaty of 1825.

A letter from Constantinople, which mentions the death of Mr Dwight, a most estimable American missionary at St Stephano, and of one of his sons, states that his wife who, had been badly attacked, would probably recover. It is stated under date of July 12, that the American frigate Constitution was hourly expected, with Gov. Cass and family. The schooner Shark had sailed for Athens.

Mr Stevenson, the American Minister, and his lady, dined with the Queen, at the new palace on the 2d.

There was an unfortunate occurrence at the coal mines of Mr Curwen, at Workington, by which 27 lives were lost, and a large amount of property destroyed. The workings in these mines extended a long distance under the sea, and the miners continued their labor until the space between them was so far reduced, that the sea burst suddenly into the mine. There were 57 men and boys in the mine, 30 of whom escaped, and the rest were drowned. The mine is rendered forever useless. Most of the sufferers left wives and families.

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr Walter W. Upham, to Miss Martha F. Wyman.

In Sharon, by Rev. Mr Storer, Mr Seth Pettee, of this city, to Miss Amy Richards.

In Hopkinton, N. H., Charles Gage, M. D., of Cincinnati, to Miss Nancy George, daughter of Stephen Sibley, Esq., of Hopkinton.

In Augusta, Me. Dr John Taylor Gilman, of Portland, to Miss Helen Augusta, daughter of Hon. Reuel Williams.

DEATHS.

In this city, of consumption, Garaphelia, daughter of Mr James Williams, 18 months.

In this city, Mrs Lydia, widow of the late Dr Jesseniah Kittridge, of Walpole, N. H. 66.

Of consumption, Jeremiah Wood, formerly of Newburyport, 36.

In Lexington, 17th ult. Mrs Abigail, wife of Mr Joshua Simonds, 66. On the same day, very suddenly, Mr Benjamin Simonds, 23.

In Hartford, 26th ult. Hon. Jonathan Brace, 83.

In West Cambridge, 30th ult. Joseph Varnum, son of Mr Walter Fletcher, 2 years.

In New York the 24th of August, Mrs Hannah Gilman, consort of the late Benjamin Ives Gilman, and daughter of Rev. Chandler Robbins D. D. formerly of Plymouth Mass., 69.

On the 15th of July in London, while on a tour for the benefit of his health, Richard Cobb, Esq. of this city, 48.

In Paris, 12th July, Rev. Samuel H. Stearns, formerly Pastor of the Old South Church, Boston.

DABNEY'S ANNOTATIONS.—Annotations on the New Testament. compiled from the best critical authorities, and designed for popular use, by J. P. Dabney.—A few copies of the above will be sold low by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. opposite School st. s 9

LADY'S BOOK AND AMERICAN LADY'S MAGAZINE.

THIS work, of which the September Number is just published, is edited by Mrs Sarah J. Hale, and published simultaneously in Boston and Philadelphia, on the first of every month.

It is decidedly the most popular work of the class in the country: containing Original Articles by the First Female writers, including Brooks, Leslie, Hale, Phelps, Sigourney, Gould, and others, hitherto contributors to both. Embellished with *six colored plates of Fashions* and *six steel engravings*, yearly, besides Music, Embroidery, Views, Fac Similes, Portraits, &c. &c.

From among the very numerous notices of this work, the publishers select the following:

'In admitting it to our families, we are sure of a pure, refined and agreeable visitor, whose tendency is to elevate the character, and develope the intellects of those dearest to us—our wives, daughters, and sisters.' [Boston Eve. Gaz.

'To those who are at all familiar with American Literature, the name of Mrs Hale is a sufficient passport to public favor. (Geneva Cour.

'It is eminently deserving the patronage of all real ladies, especially of those who know how to appreciate such rare and intellectual treats as are furnished so cheaply, and in language and ideas so pure, chaste and elegant, as are all the well chosen subjects emanating from the highly cultivated mind of the gifted editor, Mrs S. J. Hale.' [Canada Museum.

'To all who love a mental bouquet without being compelled to depend on places of public resort, the Lady's Book furnishes a most valuable desideratum; supplying polite literature of a character to enlarge and improve the mind.' [Bellows Falls Journal.

'Its bright pages, like the wings of the returning bee, come laden with importations from the richest flowers.' [Parkersburg Gaz.

'Every lady and gentleman desirous of elevating the character, refining the mind and correcting the passions, should contribute to its support.' [Massillon Rep.

'Mrs Hale's writings are of such a cast as to lend to the heart those tints that give it a brilliancy, and teaches it lessons of morality and instruction.' [Am. Union.

Published at the Literary Rooms, 121 Washington street. WEEKS, JORDAN & CO.
s 9 Publishers or Agents for all Periodicals.

MEDICAL BOOKS.—WM. D. TICKNOR, (Agent,) has on hand a large collection of Medical works, which he is constantly increasing, by receiving all new works, as they are published. The last published are,

Armstrong's Practice of Physic,	2 vols.
Mackintosh's do do	2
Bayle's Treatise on Anatomy,	1
Warren's Observations on Tumors,	1
New editions of Paxton's Anatomy,	2
Wood and Bache's Dispensatory	1
Eberle's Practice,	2
do Therapeutics,	2
Dunglison's Physiology,	2
do Therapeutics,	1
Dewees's Midwifery,	1
do Females,	1
do Children,	1
do Practice,	1
Beck's Medical Jurisprudence,	2
Good's Study of Medicine,	2
Cooper's Surgical Dictionary,	1
Hooper's Medical do	1
Thom's Dissector's Guide,	1
Ewell's Medical Companion,	1
Doane's Magrier's Midwifery,	1
do Surgery, illustrated,	1

&c. &c.—Corner of Washington and School sts.
sept 9

CHANNING ON TEXAS,—4TH EDITION.

THIS day published Dr Channing's Letters to Hon. Henry Clay, on the subject of annexing Texas to the United States: fourth edition—by JAMES MUNROE & CO.
s 9 134, Washington street.

BANCROFT'S UNITED STATES.—History of the United States, from the discovery of the American Continent. By George Bancroft. Volume second, with engravings—Just received by JAMES MUNROE & CO.
sep 9 134 Washington st.

THOUGHTS, by A. Grumbler, Esq.—Miscellaneous Thoughts on Men, Manners, and Things: by A. Grumbler, of Grumbleton Hall, Esq, For sale by JAMES MUNROE & CO.
sept 9 opposite School st.

LYELL'S GEOLOGY.—American Edition.

PRINCIPLES of Geology; being an Inquiry how far the former changes of the Earth's surface are referable to causes now in operation. By Charles Lyell, Esq., F. R. S. President of the Geological Society of London.—This day received at the Literary Rooms, 121 Washington street. WEEKS, JORDAN & CO. sept 9

THE RELIGIOUS MAGAZINE AND FAMILY MISCELLANY,

EDITED by Professor E. A. Andrews, aided by the Messrs Abbot, and other popular and valued writers, pp 48. Monthly, at only $2 per year in advance. The object of the work is the direct promotion of practical and intelligent piety, with special reference to the circumstances of common life, by such narratives and descriptions as may illustrate moral truth, and interest the common reader, and to inculcate by every variety of precept and illustration, the great principles and truths of religion. Published by WEEKS, JORDAN & CO, at the Literary Rooms 121 Washington street.
sept 9

LYELL'S GEOLOGY.—American edition, in 2 vols, this day received at the Literary Rooms: WEEKS, JORDAN, & CO.

HARPER'S Family Library, complete in 82 vols bound in green cloth, lettered—for sale at TICKNOR'S, corner of Washington and School sts.

DIARY of a Physician, in 2 vols.—For sale at TICKNOR'S. sept 9

PARR's Medical Dictionary, in 2 vols. 4to—one set, for sale at TICKNOR'S. sept 9

MISS Sedgewick's 'Tales and Skethes,' and 'Live and Let Live,'—for sale at TICKNOR'S, corner of Washington and School sts.

MR. ALCOTT'S SCHOOL.

THE Exercises of Mr Alcott's School will be resumed on Monday, September 4, at his room, No. 3, in the Masonic Temple.
tO1 sept 2

SCHOOL FOR YOUNG LADIES.

TERMS OF TUITION.

For English Branches and Vocal Music,	$11-00
Extra and Optional.	
For one Foreign Language, $3-00. For two,	5-00
Drawing, $4 00. Painting,	6-00
Instruction on the Piano,	15-00
Use of same to practise,	4 00
Do. Guitar, according to the number of pupils.	
Dancing,	10-00
Board &c. in the family of the Principal, for the Summer and Fall quarters,	45-00
Do. Winter and Spring do. (always in advance,	50-00

For the Winter and Spring quarters $1-00 extra will be charged to *each pupil*, towards defraying the expense of warming the School House.

The Academical year commences the second Monday of September, and consists of four quarters, of eleven weeks each, with three Vacations, of a week each, at the close of the first three quarters, and one of five weeks at the close of the year.

The Boarding House and School House are not surpassed in the vicinity of Boston, for beauty and healthfulness of situation; and this winter both will be warmed by furnaces.

The number of boarders is limited to twelve.

Joseph A. Keller, (Professor of the Boston Academy of Music,) Teacher of Vocal and Instrumental Music.

L. de Mariotti, (Graduate from the University of Parma,) Teacher of the Languages and Literature of the South of Europe.

Mons. P. Guigon, Teacher of Dancing.

Thomas R. Hofland, (from England,) Teacher of Drawing and Painting.

There are competent Young Ladies, assistant Teachers, some of whom reside in the family of the Principal, as does also the Teacher of Modern Languages. D. MACK, *Principal.*

Refer to Sidney Willard, A. B. Muzzey, J. T Buckingham, I. Livermore, R. Hodges, A Rice, *Trustees of the School.*

Cambridge, Dana House, July 15, 1837.

POETRY.

THE NEW ZEALAND MISSIONARIES.

'We cannot let him go. He says he is going to return to England,—the ship is here to take him away. But no,—we will keep him, and make him our slave: not a slave to fetch wood, and draw water, but our talking slave. Yes, he shall be our slave to talk, and to teach us. Keep him we will.'—*Speech of the Rev. Mr Yates, at the anniversary of the Church Missionary Society, London, May*, 1835.

'Twas night, and in his tent he lay,
Upon a heathen shore,
While wildly on his wakeful ear
The ocean's billows roar.
'Twas midnight, and the war-club rang
Upon his threshold stone,
And heavy feet of savage men
Came fiercely trampling on.

Loud were their tones in fierce debate,
The chieftain and his clan,
'He shall not go—he shall not go,
That missionary man;
For him the swelling sail doth spread,
The tall ship rides the wave,
But we will chain him to our coast,
Yes, he shall be our slave.

Not from the groves our wood to bear,
Nor water from the vale,
Not in the battle-front to stand,
Where the proudest foemen quail;
Nor in the great war-course to guide,
Where crystal streams run red;
But he shall be our slave, to break
The soul its living bread.'

Then slowly peer'd the rising moon
Above the forest height,
And bath'd each cocoa's leafy crown
In tides of living light:
To every cabin's grassy thatch
A gift of beauty gave,
And, with a cross of silver, cheered
Pacific's sullen wave.

But o'er that gentle scene a shout
In sudden clangor came,—
'Come forth, come forth, thou man of God,
And answer to our claim;'
So down to those dark island men
He bowed him as he spake,
'Behold, your servant will I be,
For Christ, my Master's sake.'

MRS. SIGOURNEY.

The following obscure lines allude to the Weathercock, and our Lord's warning to Peter.

'Lo! on the top of each aerial spire
What seems a star by day, so high and bright,
It quivers from afar in golden light:
But 'tis a form of earth, though touched with fire
Celestial, raised in other days to tell
How, when they tired of prayer, Apostles fell.'

THE POOR WOMAN'S APPEAL TO HER HUSBAND.

You took me, Colin, when a girl, unto your home and heart,
To bear, in all your after fate, a fond and faithful part;
And, tell me, have I ever tried that duty to forego—
Or pined there was not joy for me, when you were sunk in woe?
No!—I would rather share your grief than any other's glee;
For though you're nothing to the world, you're all the world to me:
You make a palace of my shed—this rough hewn bench a throne;
There's sunlight for me in your smile, and music in your tone.
I look upon you when you sleep, my eyes with you grow dim;
I cry, 'O Parent of the Poor! look down from heaven on him:
Behold him toil from day to day exhausting strength and soul—
Look down with mercy on him, Lord, for thou canst make him whole.'
And when, at last relieving sleep has on my eyelids smiled,
How oft are they forbid to close in slumber, by my child!
I take the little murmurer, that spoils my span of rest,
And feel it is a part of thee I lull upon my breast.
There's only one return I crave—I may not need it long;
And it may soothe thee when I'm where the wretched feel no wrong!
I ask not for a kinder tone—for thou wert ever kind,
I ask not for less frugal fare—my fare I do not mind;
I ask not for more gay attire—if such as I have got,
Suffice to make me fair to thee, for more I murmur not;
But I would ask some share of hours that you at clubs bestow—
Of knowledge that you prize so much, may I not something know?
Subtract from meetings among men each eve an hour for me—
Make me companion of your soul, as I may surely be?
If you will read, I'll sit and work; then think when you're away,
Less tedious I shall find the time, dear Colin, of your stay.
A meet companion soon I'll be for e'en your studious hours,
And teacher of these little ones you call your cottage flowers—
And, if we be not rich and great, we may be wise and kind,
Then, as my heart can warm your heart, so let my mind your mind.

TIMES GO BY TURNS.

BY SOUTHWELL, A POET OF THE SEVENTEENTH CENTURY.

The lopped tree in time may grow again;
Most naked plants renew both fruit and flower;
The sorriest wight may find release of pain,
The dryest soil suck in some moistening shower:
Times go by turns, and chances change by course
From foul to fair, from better hap to worse.

The sea of fortune doth not ever flow,
She draws her favors to the lowest ebb;
Her tides have equal times to come and go,
Her loom doth weave the fine and coarsest web;
No joy so great, but runneth to an end;
No hap so hard, but may in fine amend.

Not always fall of leaf, nor ever spring,
No endless night, nor yet eternal day:
The saddest birds a season find to sing,
The roughest storm a calm may soon allay.
Thus with succeeding turns God tempereth all,
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost,
That net that holds no great takes little fish;
In some things all, in all things none are crossed;
Few all they need, but none have all they wish;
Unmingled joys here to no man befall:
Who least, hath some, who most, hath never all.

MISCELLANEOUS.

[From the Temperance Journal.]

MATERNAL LOVE.

I have seen a mother's love endure every test unharmed, and come forth from the refiner's furnace purged from that dross of seifishness which the heart is wont to find mingled with its purest gold. A widow expended on her only son all the fulness of her affection, and the little gains of her industry. She denied herself every superfluity, that he might receive the benefits of education and the indulgences that boyhood covets. She sat silently by her small fire, and lighted her single candle, and regarded him with intense delight, as he amused himself with books or sought out the lessons for the following day. The expenses of the school were discharged by the labor of her hands, and glad and proud was she to bestow on him privileges which her own youth had never been permitted to share. She believed him to be diligently acquiring the knowledge which she respected, but was unable to comprehend. His teachers and his idle companions knew otherwise. From his studies he acquired sufficient to astonish his simple and admiring parent with high-sounding epithets and technical terms, and despised her for not understanding them. When she saw him discontented, at comparing his situation with that of others who were above him in rank, she denied herself almost bread that she might add a luxury for his table or a garment to his wardrobe.

She erred in Judgment and he in conduct; but her changeless love surmounted all. Still there was little reciprocity, and every year diminished that little, in his cold and selfish heart. He returned no caress, and his manners assumed a cast of defiance. She strove not to perceive the alteration, or sadly solaced herself with the reflection that 'it was the *nature of boys*.

He grew boisterous and disobedient. His returns to her humble cottage became irregular. She sat up late for him; and when she heard his approaching footsteps, forgot her weariness and kindly welcomed him. But he might have seen reproach written on the paleness of her loving brow, if he would have read it. During those long and lonely evenings, she sometimes wept as she remembered him in early years, when he was so gentle and, to her eye so beautiful. But 'this is the way of *young men*,' said her lame philosophy. So she armed herself to bear.

At length it was evident that darker vices were making him their victim. The habit of intemperance could no longer be concealed even from a love that blinded itself. The widowed mother remonstrated with unwonted energy. She was answered in the dialect of insolence and brutality.

He disappeared from her cottage; what she dreaded had come upon her. In his anger he had gone to sea. And now, every night, when the tempest howled and the wind was high, she lay sleepless, thinking of him. She saw him, in her imagination, climbing the slippery shrouds, or doing the bidding of rough, unfeeling men. Again she fancied that he was sick and suffering, with none to watch over him, or have patience with his waywardness; and her head, with silver hairs began to sprinkle, gushed forth, as if it were a fountain of waters.

But hope of his return began to cheer her. When the new moon looked with its slender cresent in at her window, she said, 'My boy will remember me.'

Years fled. And there was no letter—no recognition. Sometimes she gathered tidings from a comrade, that he was on some far sea, or in some foreign land. But no message for his mother. When he touched at some port in his native country, it was not to seek her cottage, but to spend his wages in revelry, and reembark on a new voyage.

Weary years, and no letter. Yet she had abriged her comforts that he might be taught to write, and she used to exhibit his penmanship with such pride. But she dismissed the reproachful thought. '*It was the way with sailors.*'

Amid all those years of neglect and cruelty the mother's love lived on. When hope refused its nourishment, it asked food of memory. It was satisfied with the crumbs from a table which must never be spread again. Memory brought the broken bread which she had gathered into her basket, when the feast of innocence was over; and love received it as a mendicant, and fed upon it and gave thanks. She fed upon the cradle smile, upon the first caress of infancy, upon the loving years of childhood, when putting his cheek to hers he slumbered the livelong night; or when teaching him to walk, he tottered with outstreched arms to her bosom, as a new-fledged bird to its nest.

But religion found this lonely widow, and communed with her at deep of midnight, while the storm was raging without. It told her of a 'name better than of sons or of daughters,' and she was comforted. It bade her resign herself to the will of her Father in heaven. And she found peace.

It was a cold evening in winter, and the snow lay deep upon the earth. The widow sat alone by her little fire-side. The marks of early age had settled upon her. There was meekness on her brow, and in her hand a book from whence that meekness came.

A knock shook her door, and ere she could open it, a man entered. He moved with pain, like one crippled, and his red and downcast visage was partially concealed by a torn hat. Among those who had been familiar with his youthful countenance, only one, save the Being who made him could have recognised him through his disguise and misery. The mother, looking deep into his eye, saw a faint tinge of that fair blue, which had charmed her when it unclosed from the cradle dream.—

'*My son!—my son!*'—

Had the prodigal returned, by a late repentance to atone for years of ingratitude and sin? I will not speak of the revels that shook the peaceful roof of his widowed parent, or of the profanity that disturbed her repose. The remainder of his history is brief. The effects of vice had debilitated his constitution, and once, as he was apparently recovering from a long paroxysm of intemperance, apoplexy struck his heated brain, and he lay a bloated and hideous carcase.

The poor mother faded away, and followed him. She had watched over him with a meek, nursing patience to the last. Her love had never turned away from him through years of neglect, brutality, and revolting wickedness. 'Bearing all things, believing all things, hoping all things, enduring all things,' was its motto.

Is not the same love in the hearts of us all who are mothers? And wherefore has it been placed there—that deathless love? The wisdom that never errs, attempers means to ends. It proportions the strongest affections to the greatest needs. It arms the timid domestic bird with an eagle's courage, when its young are to be defended. It has implanted in our bosoms a love next in patience to that of a Redeemer, that we may perform the ministry of an angel, and help to people with angels the court of heaven. L. H. S.

POWER OF CONSCIENCE.—When Wood, who committed suicide a few weeks since in the jail at Keene, murdered Baker, both were intoxicated. The merchant who sold Wood the poison which excited him to commit the horrid deed, overwhelmed in the view of murder, to which he knew he had been accessary, immediately abandoned the traffic. The other merchant in Sullivan, and the merchant in Nelson did the same; so that no alcohol has since been sold in either town.—*Providence Courier.*

From Chauteaubriand's Travels.

EVENING AND NIGHT SCENES.

——'One evening, when it was a profound calm, we were sailing through those lovely seas which bathe the coast of Virginia—all the sails were furled—I was occupied below when I heard the bell which called the mariners on deck to prayers—I hastened to join my orisons to those of the rest of the crew. The officers were on the forecastle, with the passengers; the priest, with his prayer book in his hand, a little in advance; the sailors were scattered here and there on the deck; we were all above with our faces turned towards the prow of the vessel, which looked to the west.

The globe of the sun, ready to plunge into the waves, appeared between the ropes of the vessel in the midst of boundless space. You would have imagined, from the balancing of the poop, that the glorious luminary changed at every instant its horizon. A few light clouds were scattered without order in the east, where the moon was slowly ascending; all the rest of the sky was unclouded. Towards the north, forming a glorious triangle with the star of day and that of night, a glittering cloud arose from the sea, resplendent with the color of the prism, like a crystal pile supporting the vault of heaven.

He is much to be pitied who could have witnessed this scene without feeling the beauty of God. Tears involuntarily flowed from my eyes when my companions, taking off their hats, began to sing, in their hoarse strains, the simple hymn of Our Lady of Succor. How touching was that prayer of men, who, on a fragile plank, in the midst of the ocean, contemplated the sun setting in the midst of the waves! How that simple invocation of the mariners to the mother of woes, went to the heart! The consciousness of our littleness in the sight of Infinity—our chants prolonged afar over the waves—night approaching with its sable wings—a whole crew of a vessel filled with admiration and a holy fear—God bending over the abyss, with one hand retaining the sun at the gates of the west, and with the other raising the moon in the east, and yet lending an attentive ear to the voice of prayer ascending from a speck in the immensity—all combined to form an assemblage which cannot be described; and of which the human heart could hardly bear the weight.

The scene at land was not less ravishing. One evening I had lost my way in a forest at a short distance from the Falls of Niagara. Soon the day expired around me, and I tasted, in all its solitude, the lovely spectacle of a night in the deserts of the New World.

An hour after sunset the moon showed itself above the branches, on the opposite side of the horizon. An embalmed breeze, which the Queen of Night seemed to bring with her from the East, preceded her with its freshening gales. The solitary star ascended by degrees in the heavens; sometimes she followed peaceably her azure course, sometimes she reposed on the groups of clouds which resembled the summits of lofty mountains covered with snow. These clouds, opening and closing their sails, now spread themselves out in transparent zones of white satin, now dispersed into light bubbles of foam, or formed in the heavens bars of white so dazzling and sweet that you could almost believe you felt their snowy susface.

The scene on the earth was of equal beauty; the declining day, and the light of the moon, descended into the intervals of the trees, and spread a faint gleam even in the profoundest part of the darkness. The river which flowed at my feet alternately lost itself in the woods and re-appeared brilliant with the constellations of the night which reposed on its bosom. In a savanna on the other side of the river the moonbeams slept without movement on the verdant turf. A few birches, agitated by the breeze, and dispersed here and there, formed isles of floating shadow on that motionless sea of light. All would have been in profound repose but for the fall of a few leaves, the transient breeze and the moaning of the owl; while in the distance, at intervals, the deep roar of Niagara was heard, which, prolonged from desert to desert in the calm of the night, expired at length in the endless solitude of the forest.

The grandeur, the surpassing melancholy of that scene, can be expressed by no human tongue—the finest nights of Europe can give no conception of it. In vain, amidst our cultivated fields, does the imagination seek to expand—it meets on all sides the habitations of men; but in these savage regions the soul loves to shroud itself in the ocean of forests, to hang over the gulf of cataracts, to meditate on shores of lakes and rivers, and feel itself alone, as it were, with God.

" Præsentiorem conspicimus Deum,
Fera per juga, clivosque præruptos,
Sonantes inter aquas nemorumque noctem." '

A familiar story is related of the benevolence of one of the sons of Ali. In serving at table a slave had inadvertently dropt a dish of scalding broth on his master; the heedless wretch fell prostrate to deprecate his punishment, and repeated a verse of the Koran, 'Paradise is for those who command their anger'—'I am not angry'—'and for those who pardon offences;'—'I pardon you'—'and for those who return good for evil'—'I give you your liberty and four hundred pieces of silver.'

ANECDOTES OF FRANCIS II. OF AUSTRIA.

During the cholera, the emperor when walking, accompanied by his aid-de-camp, near Schonburn, met a bier carrying a body to the cemetery, but not followed by any one. The emperor asked, 'Why was the corpse abandoned?' 'It is probably that of some poor friendless person,' replied the aid-de-camp. 'Well, then,' said the emperor, 'it is our duty to attend it to the grave.' So saying, the emperor took off his hat, placed his arm within that of his aid-de-camp, and both, uncovered, followed the coffin to the cemetery, where Francis himself threw the first spadeful of dust over the body. 'This,' say the Viennese, with a thousand others which they tell of him, 'shows how sensible our good Vater Kaiser Frantz was of human equality.'—*Austria and the Austrians.*

The anecdote of Francis II. in attending a burial, during the prevalence of the cholera, was pleasing, the following does no less honor to his memory.

When Napoleon had made himself king of Italy, and had been crowned at Milan, he ordered the erection of a triumphal arch, and on the four faces of it, sculptures of 'basso relievo' to adorn them. One of these represented the emperor of Austria, Francis, receiving peace in a humiliating attitude, at the hand of Napoleon. Francis, having succeeded him when scarcely the foundation of that arch was laid, directed the continuation of the work according to Napoleon's own plan, had the very sculpture mentioned above finished and put in its intended place. But that the lessons of history might be complete, similar pieces in basso relievo, were added, which represented the emperor of Austria returning to his capital, after Napoleon's defeat and fall, and received in triumph by the whole population. Francis claimed no other line of conduct, which few monarchs would have followed, but that of showing himself faithful to historical truth, wishing its lessons to be impartially told, in the same way as that in which Providence had taught them, and, after all, was conscious that in so doing, he did not disgrace, but honor himself and his nation.—*Balby's Essai Statistique &c. p.* 126.

WALTER SCOTT AND HIS CHILDREN.

From the memoir of his life, by his Son-in-law, J. S. Lockhart.

He was not one of those who take much delight in a mere infant; but no father ever devoted more time and tender care to his offspring than he did to each of his, as they successively reached the age when they could listen to him and understand his talk. Like their mute playmates, Camp and the greyhounds, they had at all times free access to his study; he never considered their tattle as any disturbance; they went and came as pleased their fancy; he was always ready to answer their questions; and when they, unconcious how he was engaged, entreated him to lay down his pen and tell them a story, he would take them on his knee, repeat a ballad or a legend, kiss them, and set them down again to their marbles and nine-pins, and resume his labors as if refreshed by the interruption. From a very early age he made them dine at table; and 'to sit up to supper' was the great reward when they had been 'very good bairns.' In short, he considered it the highest duty, as well as the sweetest pleasure of a parent to be the companion of his children; he partook all their little joys and sorrows, and made his kind unformal instructions to flow so easily and playfully into the current of their own sayings and doings, that, so far from regarding him with any distant awe, it was never thought that any sport or diversion could go on in the right way unless *papa* were of the party, or that the rainiest day could be dull so he were at home.

His biography proceeds to say that Scott's system of domestic education was to address chiefly the imagination of his children, interspersing grave instruction with the fanciful.

From the Boston Recorder.

LITERARY TOILS.

As we frequently see statements, in the public prints, respecting American Literature, the press, and the number of publications proceeding from it, intended probably to show the progress of improvement in the United States, I beg you and the public to pardon the egotism of my short story, showing what difficulties an author may have to encounter.

When I first proposed in 1783, to publish a small elementary book for teaching children to read, I found two persons only who gave the least encouragement of success. These were the late Judge Trumbull and Joel Barlow. I was obliged to print and publish the books at *my own risk*, and became responsible for the expense, which was more than I was worth.

The sales of that book have amounted to *fifteen millions* of copies; and the value of the materials and work which the manufacture of it has furnished to mechanics, must have risen to a million of dollars. Plagiarists who have copied and published my improvements have diminished my profits one quarter, or one third, and I have been able to obtain little more than a subsistence for my family.

In 1788, I found, in the family of the first Governor Trumbull, the manuscript of Gov. Winthrop's Journal. Desirous of bringing that valuable document before the public, I contracted with the Governor's Secretary, John Porter, Esq. to transcribe it, and paid him his price. I then procured the work to be published at *my own risk*, and the copies were all sold, but I received not a cent of profit.

In collecting materials for a History of Pestilential Diseases, a work undertaken when the yellow fever was desolating our cities, I was under the necessity of visiting the libraries of Harvard and Yale College, and the Logonian library in Philadelphia, for books which were not to be found in New York, where I then resided. I received from the elder Dr Ward, a severe rebuke for undertaking such a work, I not being a medical man.

After a year's labor, I published the work at *my own expense*, and sold copies enough to pay the printers; bur received no remuneration for my labor and other expenses. The work was republished in England, but at a loss.

This work excited little notice for thirty years. But one instance of attention to it may be mentioned. In 1813 and 1814, a fatal fever prevailed in Talbot county, Maryland. Dr Emalls Martin, of Easton, finding the usual remedies failed of success changed his practice in consequence of attending to my doctrines respecting epidemics, and saved his patients. This he acknowledged.

But the cholera awakened attention to this book both in England and the United States; the ablest physicians now admitting that this disease has verified my opinions.

My large dictionary, and the preparatory studies, cost me twenty year's labor. When I commenced, I was fifty years old, and had begun to wear spectacles. My funds were not adequate to the object; but I imported a few books which were indispensable. I applied to men of great wealth for assistance, but received none from them: a few friends, however, lent me aid a short time, when my own resources failed. My expenses, during the execution of this work, must have been at least *twenty thousand dollars*, not including those of a voyage to Europe. The sales will never reimburse me.

When this work was finished, it was difficult to find a publisher. The bookseller who undertook the publication, could find none of the trade in our large cities who would take a share in the enterprise; and he could not put the work to press, till I had endorsed his note to a bank for two thousand dollars.

The first edition has been long since exhausted, and the work is often called for; but my efforts to find a publisher have hitherto failed; and I have no means of supplying the demand, except to authorize the importation of copies of the English reprint.

I have on hand a manuscript, sufficient to make a small quarto volume. This is a Synopsis of the principal words in twenty languages, arranged in classes under the same radical letters. This work was compiled during my preparation of the dictionary, and the materials sought by a new course of researches, and in exploring a field never before attempted. It would probably throw much light on the history and connection of languages; but no bookseller will publish it, as the sales would not reimburse him. Dr Julius the agent of the king of Prussia, when in this country, urged me to send the manuscript to Europe, saying that any of the literary societies in Germany or Berlin, would readily publish it. But this cannot be done, as the work must be printed under my own inspection. N. WEBSTER.

New Haven, Aug. 10, 1837.

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